The
CHRISTIAN CENTURY
A Journal of Religion

Fascism Is Here!
An Editorial

Protestants and Social Action
By Henry A. Wallace

Speaking Comfortably to Washington
By Hubert Herring

Rudyard Kipling
An Editorial

15 Cents a Copy • January 29, 1936 • Four Dollars a Year

In This Issue

HENRY A. WALLACE is, of course, the secretary of agriculture in the present cabinet. Mr. Wallace, for years editor of Wallace's Farmer and a leading experimenter in producing high-grade types of corn, is a layman in the Episcopal church. He has shown a deep interest in problems of religion, and two years ago published "Religion and Statesmanship," originally delivered as the Alden-Tuthill lectures at Chicago Theological seminary. The article in the present issue is a condensation of an address delivered before the recent convention of the Connecticut council of churches. It is only a coincidence, but an interesting one, that Mr. Wallace's article should have appeared in the same number with that by Mr. Herring, which characterizes the secretary of agriculture as "always an evangelist."

ANGUS MACDONALD is a Chicago journalist who has contributed to many magazines, often on topics connected with the nation's religious life.

HUBERT HERRING is the executive director of the Council of social action of the Congregational-Christian churches; secretary of the Committee on cultural relations with Latin America, and conductor of the annual traveling seminar in Mexico. Mr. Herring's contributions to The Christian Century have been so many that it would be difficult to list them all. At the present time he is planning a trip to Sweden, from which he will send back to this and other papers an account of what is generally regarded as the most successful system of cooperatives now in operation.

The CHRISTIAN CENTURY

January 29, 1936

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Foreign postage, $1.56 extra

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Calendar of Coming Events

Jan. 25-30. Missionary assembly, Trinity Methodist church, Miami, Fla.
Jan. 27-30. Congregational mid-winter meetings, commission on missions, home and foreign boards, Evanston, Ill.
Jan. 27-31. 28th Congregational convocation week, Bangor seminary, Bangor, Me.
Jan. 28, 29. Missionary assembly, Park Temple Methodist church, Ft. Lauderdale, Fla.
Jan. 29. Methodist annual meeting, Delaware conference board of education, Zion church, Wilmington, Del.
Jan. 29-31. Missionary assembly, First Methodist church, Palm Beaches, Fla.
Jan. 30. Woman's interdenominational union annual luncheon, Bellevue-Stratford, Phila.
Jan. 30. Safeguarding of marriage seminar, Central Y.M.C.A., Phila. Dr. L. F. Wood.
Feb. 1-5. Missionary assembly, First Presbyterian church, Orlando, Fla.
Feb. 2-5. Missionary assembly, Southern Methodist church, Deland, Fla.
Feb. 2-8. Presbyterian lectures at Union seminary, Richmond, Va. Robert E. Speer, Charles R. Erdman and John W. Wells, speakers.
Feb. 3. Methodist Delaware conference training school, Zoar church, Philadelphia, Pa.
Feb. 3-5. Indiana state pastors conference, First Baptist church, Indianapolis, Ind.
Feb. 3-7. Ministers' week, Chicago Theological seminary. Including the Alden-Tuthill lectures, by Dr. Arthur E. Morgan of the TVA.
Feb. 4. Lutheran home missions council, annual session, Columbus, O. Divinity school, Capital university.
Feb. 4-6. 99th convention of the Episcopal diocese of Chicago, St. Chrysostom's church, Chicago.
Feb. 5-7. Annual assembly of Christian workers of Illinois church council, Peoria. Dr. Kagawa, Roy E. Guild, John Timothy Stone and others speaking.
Feb. 5-7. Missionary assembly, First Presbyterian church, Winter Haven, Fla.
Feb. 5-7. Missionary assembly, First Methodist church, Lakeland, Fla.
Feb. 6, 7. Illinois council of religious education, Dr. Kagawa speaker, Peoria, Ill.
Feb. 8-13. Missionary assembly, First Methodist church, St. Petersburg, Fla.
Feb. 9. Ford hall forum, Boston; Sherwood Eddy speaker.
Feb. 9. Race Relations Sunday, auspices Federal council of churches.
Feb. 9-12. Missionary assembly, Peace Memorial, Clearwater, Fla.
Feb. 10. Church auditorium, Chicago Temple, mass meeting for adults, auspices adult division, Department of Christian Education at 7:30 p.m. Dr. Kagawa speaker.
Feb. 10. Union ministers meeting, Dr. Kagawa speaker. 2:30 p.m. 6:00 p.m. Layman's dinner, Chicago.
Feb. 10, 11. Congregational second study conference on "great truths of Christianity," First church, Springfield, Mass.
Feb. 10-12. Meeting of International council of religious education, Dr. Kagawa speaker, Chicago.
Feb. 11. Mass meeting for women, Dr. Kagawa speaker, 2:30 p.m. 5:30 p.m. Kagawa fellowship dinner, Chicago.
Feb. 11. Northwestern university conference on church music, Evanston, Ill.
Feb. 12. Youth mass meeting, auspices young people's division, Chicago church federation, church auditorium Chicago Temple at 7:30 p.m. Dr. Kagawa speaker.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME LIII CHICAGO, JANUARY 29, 1936 NUMBER 5

EDITORIAL

AFTER an illness of which the world had known for less than four days, George V died on January 20. Thus did a reign whose silver jubilee was celebrated last May come to its close. In all the history of the English throne it would be hard to find another reign into which more events of lasting importance were crammed. The king had hardly ascended his throne before he was called on to give royal assent to the measures by which the house of lords was stripped of its veto power over legislation—a change in the British constitution which could only be paralleled in this country if the supreme court were to be deprived of its power to declare acts of congress unconstitutional. Then came home rule for Ireland; woman suffrage; the formation of a labor government; the death of the empire and the proclamation of the British commonwealth of nations; the substitution of mandates for colonies, and Britain's adherence to the League of Nations as the agency for the protection of her far-flung interests. And of course, overshadowing all else, the war. When these events are studied as a whole, and time has sufficed to disclose the changes which flow out of them, the future historian may well conclude that the Britain which his fathers had known passed away while George V was king.

Britain Mourns Her King

Edward VIII Ascends The Throne

THERE has been a remarkable expression of personal regard in England's mourning for her dead king. A shy, retiring man, for whom the throne had few attractions and to whom public life was only a duty to be discharged, the king had nevertheless won the deep respect of most of his subjects. With that respect there was coupled their equally deep affection for the queen—an affection which began to take form at the time of the war and has been growing ever since. With what emotions will the new monarch, Edward VIII, be welcomed? Here it is safe to predict that such popularity, or otherwise, as has depended on personal characteristics of the former prince of Wales will soon be sloughed off; the British peoples will quickly judge their new king by his attitude toward public questions. And in this respect there is considerable reason to expect that he will show more interest in the problems of the poor, and will work more directly for the curing of economic and social injustices, than any previous monarch. It is not correct to regard the king as a cipher in British public life. Mr. Lloyd George, speaking of his last interview with George V, when "the snarling in the Ethiopian jungle was deafening and the continent thought war was impending," says that "the king was vehement in his insistence that he would never consent to make war." The relation of such a royal insistence to Sir Samuel Hoare's ill-starred venture in making peace is not to be overlooked. Edward VIII seems likely to be even more ready than was his father to divulge the royal mind "vehemently," and in behalf of the welfare of the underprivileged.

Church and State Again Clash in Mexico

NOTHING new in principle is involved in the pastoral letter of the Roman Catholic archbishops in Mexico forbidding Catholics to send their children to attend the public schools in which "socialist" teaching is now compulsory, and instructing Catholic children to "resist" if their parents or tutors force them to attend such schools. The new code of canon law goes even farther than that. It says: "Catholic children *must not* attend non-Catholic, neutral or mixed schools; that is, such as are open to non-Catholics. It is for the bishop alone to decide, according to the instructions of the apostolic see, in what circumstances and with what precautions attendance at such schools may be tolerated without danger of perversion to the pupils." (Canon 1374.) Since it is forbidden to Catholic parents, without specific permission from the bishop, to send their children to public schools even in the United States, where a considerable proportion of the teachers are Catholics and where in general there is no complaint against the teaching except that it is not positively Catholic, it is not surprising that it should be forbidden in Mexico, where the government makes a point of having socialist teaching given in the schools. The differences between the cases are two: First, the recent

pastoral letter declares that parents who send their children to any school that teaches socialism are guilty of a mortal sin that cannot be absolved. Second, in Mexico insistence upon this canon brings the church again into direct collision with the government which has already prohibited the existence of church schools and is attempting to enforce the attendance of all children upon public schools that teach the political philosophy of the dominant party in the state.

The Attack on the Nye Committee

SELDOM has the nation witnessed a more puerile or uncalled for performance than the uproar over the Nye committee which has burst forth in Washington. Senator Nye is open to a certain amount of blame for having afforded the pretext for the hullaballoo. But those democratic senators who have seized on this pretext to start beating their chests, tearing their hair, and shouting that they will vote no more funds for the arms inquiry are putting themselves in a position where the country should, and probably will, call them sharply to account. Voting no more funds for the inquiry means, in plain language, stopping the investigation at this point. And this is an extremely bad point, from the standpoint of the national welfare, at which to stop; just as it is an extremely good point from the standpoint of the principal financial interests now under scrutiny—the so-called "international bankers." In a few weeks, after the initial outburst has died down, hosts of plain Americans will begin to ask why the explosion should have come just at this point; why senators who had been in favor of the investigation so long as it stuck to munition makers should so quickly have had this spectacular change of heart when it began to penetrate to the citadels of financial interest and power. As has been said, it was poor strategy on the part of Senator Nye and Senator Clark to hand these senators the pretext for outrage which they seized upon so avidly. For while the senatorial inquisitors would doubtlessly defend an investigation of the relation of this country to the secret treaties in 1917 as having an important bearing on the justification of the United States in entering the war, yet it is hard to see why a dispute over the veracity of President Wilson had to be dragged in. However, the fact that it was dragged in offers no excuse whatever for refusing to investigate further the processes by which the United States became involved in the war.

Threshing Over Old Historical Straw

SINCE public attention has thus been diverted, momentarily, to this question of President Wilson's veracity, it may be in order to comment on it briefly, although the dispute is an old one to those familiar with the voluminous literature on America's relation to the war. (It is safe to conjecture that it was an old story to Senator Glass.) When President Wilson appeared before the foreign relations committee of the senate in 1919, trying to win approval for the Versailles treaty as the best he could get in the face of the secret agreements among the allies, Senator Borah and Senator Johnson, two "irreconcilables," tried to embarrass him by asking whether he did not know before he ever went to Paris that those agreements—scuttling the fourteen points—existed. The President answered that he knew nothing of the secret agreements until he reached the peace conference. Historians have been at loggerheads over that declaration ever since. There have been, in the main, two schools of interpretation. One has surmised that Mr. Wilson, in answering Senator Borah, was distinguishing between what he, Woodrow Wilson, knew as an individual, and what he knew in his official capacity as President of the United States. The other has been content to say about what Mr. Arthur Krock, chief of the Washington bureau of the pro-Wilson New York Times, wrote after Senator Glass's tirade: "Senator Nye said that President Wilson lied. . . . It may be that he did. There are lies forced upon statesmen by patriotic duty which are writ in letters of gold in the books of the recording angel." As nearly as can be judged from the committee's treatment of still-secret documents, there was found in the archives of the state department an official report from Mr. Arthur Balfour to the interallied war council which convinced Senator Nye that the first of the two explanations of Mr. Wilson's 1919 testimony could no longer be entertained. But is a dispute over such a matter to mean that the members of the senate will leave the sons of this country in danger of being shipped off to another war, just because they don't agree with something that has been said about Mr. Wilson's relation to the last one?

The Real Issue Over Neutrality

EVIDENTLY it is time for congress and the country at large to concentrate on the real issues at Washington. A neutrality bill is being written. That is the basic fact; that, and the fact that it must be enacted before February 29. As a contribution—a vastly important contribution—toward the writing of this bill the senate committee is trying to help the country answer the question: Why did our attempt to stay neutral fail twenty years ago? Now there are, generally speaking, two schools of thought regarding the answer to that question. The first is made up of what might be called the "regular" historians, its most conspicuous members being Professor Sidney B. Fay of Harvard and Professor Charles Seymour of Yale. These historians believe that, basically, it was a political issue which finally took the United States into the war on the side of the allies, namely, Germany's use of the submarine. Not the submarine as a destroyer of commerce, but the submarine as a killer of American citizens. The other school, composed of what has been called the "revisionists," is represented by such writers as Mr. Walter Millis and, it appears as his monumental biography of President Wilson unfolds, Mr. Ray Stannard Baker. These historians recognize the political factors which were in-

volved, but believe that despite them the nation might have remained out of the war had it not been for the overpowering pull finally exerted by the financial and industrial stake which the United States acquired in an allied victory. The Nye committee has just started to disclose to the nation the grounds on which this latter judgment rests, and its examination of the Morgan operations between 1914 and 1917 has been only a beginning in this direction. It is a distortion to intimate that the committee has started out to identify any single financier-devil on whom to lay the blame. It is not seeking such a devil. Rather, it is evidently trying to show that the ordinary operations of big business, once they expand to such a degree as they did in the world war, will involve an industrial nation such as the United States in the actual fighting. A complete investigation may, or may not, sustain that contention. But, with that point at issue, it is no time to stop the inquiry until it is completed. For the study of the Morgan operations, although it has shown that they gave American investors and industrialists a three billion dollar stake in Germany's defeat, is by no means all the story. Let us have it all!

Shall We Maintain the Freedom of the Seas?

ONE other issue with regard to recent developments in the writing of neutrality legislation demands consideration. A strict neutrality for the United States unquestionably involves the observance of a self-denying ordinance which would cut off from our business the bloated profits of war-time, as well as the virtual abandonment of our traditional claim to freedom of the seas. The interests which oppose such neutrality have seized upon this, and are demanding retention of the freedom of the seas doctrine as a patriotic act. At a hearing before the senate committee on foreign relations on January 15 it was decided to attach to the proposed provision giving the President power to declare commerce with belligerents something to be carried on at the trader's own risk, this clause: "The United States reserves and reaffirms its rights under international law as it existed prior to August 1, 1914." An explanation stated that "the practical effect would be to warn foreign powers that this government might, at the conclusion of a war, pursue claims for damages incurred by its nationals." In other words, most of the force of the warning against trade with belligerents would be thrown away by promising the citizens involved, in case of loss, ultimate government intervention to make up such losses. The introduction of such a provision into the pending bill, however innocent it may seem, would thus dangerously weaken even such partial neutrality as is being recommended by such cautious advisers as Mr. Walter Lippmann and Mr. Charles Warren. The difficulties in the way of framing neutrality legislation which will work in time of major stress are admittedly great. But legislation which is thus punctured with loopholes before it is ever adopted will have almost no chance whatever, if it is ever put to a real test, to protect the nation against a repetition of the sorry tale that reached its end when America made its declaration of war on April 6, 1917.

Straw Vote Shows Wind Against New Deal

A LITERARY DIGEST poll proves nothing as to what is going to happen in an election ten months from now, but it cannot be waved aside as without significance as an index of the present state of the public mind. In the recently completed poll, nearly two million persons answered the question: Do you now approve of the acts and policies of the Roosevelt new deal to date? The replies were: 37.34 per cent Yes; 62.66 per cent No. If this poll were to be viewed as an election (which it is not), one could say that Mr. Roosevelt carried only twelve states, including no state outside the solid south except Utah and the border states of Kentucky and Virginia. He lost Florida and the border states of Maryland, West Virginia, Missouri and Oklahoma, and all the others. Reducing the returns to the terms of electoral votes, he would have received 122 out of a total of 531. That is to say, with 37 per cent of the popular vote, he would have got only 23 per cent of the electoral vote. Republicans are entitled to what cheer they can derive from these figures. All they now have to do is to consolidate all the different varieties of discontent that produced this impressive total of disaffection, and to find a standard-bearer who can persuade them all that he is prepared to lead them in the various directions in which they want to go. That's all!

What Will Come After The Bonus?

THE SENATE has, by a vote of about four to one, passed a bonus bill differing so slightly from that already passed by the house of representatives that little difficulty is anticipated in bringing the two into harmony. Both bills provide for the payment of the bonus in bonds, in denominations of fifty and one hundred dollars, bearing interest at three per cent from June 15, 1936, and maturing nine years later. They are non-transferable, but can be cashed at any time. The face value of the bonds issued to each veteran will be equal to the face value of his present bonus certificate (payable in 1945) which was originally determined in 1926 by adding nineteen years' interest to the amount agreed upon as representing the government's obligation to the veteran at that date. The bills now in process of passage add nine years of unaccrued interest to the principal, and provide for payment of interest on that. Subservient as congress has shown itself to the bonus bloc, it gives evidence of having learned at least one thing by its experience with the veterans. It has not incorporated the new interest into the face of the bonds. If the new bonds bore on their face the amount due to 1945, including interest, within six months there would be a fresh clamor for immediate payment in full. No bonus advocate has thus far shown the slightest sign of being able to distinguish between

an obligation to pay a fixed sum at a future date, with interest calculated in advance and included in the amount, and an obligation to pay the total amount immediately, unaccrued interest and all. Senator Gore is reported as saying that "God and all his angels cannot stop the passage of the bill." Whether they can or not, they probably won't. The senator seems at least to sense which side they would be on if they had votes in congress. It may be doubted also whether the celestial forces can or will prevent the launching of a general pension drive as soon as the bonus bill has become a law, with the President's approval or over his veto. Certainly they will not unless the citizens overthrow the veterans' oligarchy. Let no one suppose that an issue of "baby bonds," even two and a quarter billion dollars' worth of them, will satisfy them for more than a moment.

New York Publisher Wants Dispersion of Publishing

PUBLISHING is overcentralized in the east, and especially in New York, declared Mr. W. W. Norton, New York publisher who is the retiring president of the National association of book publishers. Others have known that for a long while. Publishers in the mid-west, south and far west will derive some satisfaction from learning that those of the east have also discovered it. Too much geographical concentration, either intellectual or commercial, is never wholesome. There are new writers constantly coming on, products of all parts of the country. They need to be able to make direct contact with the editorial departments of publishing houses, and it will be far better for them and for the future of our national literature if they can do it without all going to New York. Naturally, Chicago comes at once to mind as a suitable place for a much greater development of the book publishing industry than has hitherto occurred. But there are also Cleveland, Cincinnati, Nashville, Atlanta, St. Louis, Los Angeles, San Francisco and other cities that might as properly be mentioned as these. It is no lack of due reverence and admiration for our national metropolis that prompts the remark that American literature has been too much manhattanized, that too many promising young authors have been swallowed up in the fierce currents of metropolitan life or have burned themselves out in a hectic effort to be as bright as Broadway, and that one reason for this has been the overcentralization of publishing in New York.

Radio Chains Reject Republican "Skits"

ANTI-ADMINISTRATION elements felt that an unfair advantage of official power had been taken when the President's violent attack upon his critics in his speech at the opening of congress was given free publicity over two national radio chains including about 180 stations. They were comforted by the assurance that the chains would play no favorites and would accord equal facilities to both sides. But the N.B.C. and C.B.S. both refused to handle the material that the republican national committee offered. They would not even accept it on a commercial basis. The reason stated is that the material was in dramatic form, "skits," intended to present vividly the faults and failures of the new deal. The president of N.B.C. believes that the presentation of such programs "would place the discussion of vital political and national issues on the basis of dramatic license rather than upon a basis of responsibly stated fact and opinion." The vice-president of C.B.S. insists that "appeals to the electorate should be intellectual and not based on emotion, passion or prejudice." Mr. Fletcher, chairman of the republican national committee, suggests the possibility that the attitude of the radio chains is influenced by the fact that the party in power holds the sword over their heads. It is a nice question how strictly the appeal to the electorate can be confined to the purely "intellectual" approach. It would be wonderful if it could be, but it never has been. No one who ever attended a political meeting, or a national convention, or ever saw a campaign parade, needs to be told that a political contest excluding emotion and relying solely on facts and arguments would be an utter novelty. Can it be that the radio is to lead us into the ways of perfect rationality? It has not made much of a start in that direction in the field of advertising, from which it draws its support. Makers of breakfast food, mouthwash and cosmetics are free to dramatize their appeals. The radio chains have no scruples there. There is less danger from the undue emotionalism of dramatized politics than from radio censored in the interest of the party in power. That will produce emotional reaction, and plenty of it.

Fascism Is Here!

FASCISM is upon us. It is no longer a question of a dim and distant threat, a hypothetical peril, or a vague foreboding as to the end toward which certain influences tend. The thing itself is here. What form it may take when all its ugly tentacles are grown to their full length and hold the body of our society helpless in their grasp, no man can say. It is as yet only a baby octopus, but it is a real one. It may be of a different species from those of Germany and Italy, but it is of the same genus. Perhaps a sufficient number of intelligent and courageous Americans will recognize it for what it is while it is still in its infancy and treat it as such monsters should be treated while they are young enough to be treated at all.

The little monster of fascism is the Massachusetts teachers' oath law sponsored by the American Legion. The real purpose and effect of that law, as it is now revealed, is to force all teachers into the status of public servants obedient to the dictation of the state. Its ostensible object, for purposes of publicity and propaganda, is to check the spread of communism by ousting the reds who are alleged to be rampant in the schools, both public and private, corrupting the youth whose

plastic minds are entrusted to their charge. The irrelevance of the means to the announced end must make it clear, even to the most limited intelligence, that the actual objective is something quite different. This is illustrated by the case of the two professors at Tufts college who have been compelled to resign in order to save the college from the danger of losing its charter.

Tufts college, it will be remembered, is a privately endowed institution, chartered in 1852, and conducted under the auspices of the Universalists, a body not remarkable for economic or political radicalism.

Consider first the case of Professor Alfred C. Lane. Professor Lane is head of the department of geology. He is seventy-two years old—a reasonably ripe age for honorable retirement. He offered to retire last year, but was urged to continue a little longer. Upon the presentation of the oath forms he stated his objections, handed his resignation to the board of trustees, who took no immediate action upon it, and later signed and presented to the state commissioner of education an oath in the following form:

"At the request of the trustees of Tufts college and protesting that my status as a teacher does not and will not make of me a public official, and construing the oath as provided in section 2A of chapter 370 of the acts of 1935 that it does not abridge the admirable provisions of the constitution of Massachusetts protecting liberty of religion, of thought and of speech, I do solemnly swear that I will support the constitution of the United States and of the commonwealth of Massachusetts and that I will faithfully discharge the duties of professor of geology and minerology in Tufts college to the best of my ability."

The words here italicized were the preamble added by Professor Lane; the remainder is the form prescribed in the law. The preamble satisfied his conscience. Legal counsel advised him that the whole satisfied the law. Commissioner Reardon, after consultation with Attorney General Dever, refused to accept it.

What is the import of this preamble, and what the clear implication of the refusal to accept the oath with this construction? First, the preamble points out that a teacher in a private institution is not a public officer of the state; second, it draws special attention to certain provisions in the "declaration of rights of the inhabitants of the commonwealth of Massachusetts," which is a part of the constitution to which the latter part of the oath swears allegiance without any reservation whatsoever. Refusal to accept an oath with this accompanying statement must mean either that the commissioner of education and the attorney general have determined that teachers in private schools *are* public officers and therefore subject to political control in the discharge of their academic duties; or else that they themselves find something particularly offensive in those declarations of rights that are contained in the very constitution to which they also have sworn allegiance.

The only escape from these alternatives is to say that the law simply requires a subscription to the oath in the prescribed form, word for word, no more and no less; no matter what it means to you, sign on the dotted line and keep your thoughts to yourself. But the purpose of this oath is supposed to be to save the schools from communists. Show us the teacher secretly instilling the virus of communism into the pure minds of his pupils, by teaching communistic geology perhaps, who would not readily subscribe to that form of sound words! However low an estimate one may place upon the intelligence that inspired this law, one cannot think quite so meanly of it as to accuse it of supposing that the signing of an oath of allegiance without even the liberty to think what it means would be an effective criterion of patriotism.

Professor Winslow is a younger man and has more to lose by giving up his academic position, but he deems it not too high a price to pay in bearing witness to the freedom of education from political control. He has been a Guggenheim fellow; he is a Quaker; and he had been head of the department of economics for six years. He says that Professor Lane and he are both "hopelessly old-fashioned and mid-Victorian" in their economic views, and that they "abhor communism, fascism and 'planned economies' generally." His statement of reasons for refusing to sign the oath is a fine summary of the entire argument:

> That the teachers' oath act is an unwarranted interference with the freedom of teaching in particular: that it portends serious infringement of civil liberties in general; and that it discriminates against certain members of the community when such discrimination is uncalled for.
>
> That the requirement of such an oath implies the subscriber to it is a public official. Personally, I should have no objection to taking an oath or affirmation to support the state or federal constitutions if I were a public official; but when I am not I object to being treated, in principle, as if I were an official of the state.
>
> That the implications behind legislation of this sort run much deeper than mere unwarranted interference with the freedom of teaching and with civil liberties in general. Instead of preventing the spread of subversive doctrines it encourages it. In itself it is typical of the tactics of fascist and communist dictatorships, and marks a momentous step toward some form or other of the totalitarian state.
>
> As far as I am concerned there is nothing to choose between these various forms, whether they come as fascism or communism. I am as unalterably opposed to one as to the other because each, in a slightly different way at the outset, spells regimentation of the mind as well as of the individual, and the complete destruction of those intellectual, economic and personal liberties which have been the pride of our democracy.
>
> For the past fifteen years I have studied undemocratic tendencies at work in Russia, Italy and Germany, where the first freedom to disappear in the ruthless march toward the totalitarian state has been the freedom of teaching. And as I read the signs of the times in this and other democratic countries I am convinced that those who feel assured that "it can't happen here" are merely deluding themselves.
>
> It is a serious charge to make, that the real pro-fascist and pro-communist elements in this country are those very proponents of such legislation as the teachers' oath act, but I am prepared to make and to defend such a charge. . . . The really subversive elements, as I see it, are to be found among the legislators who passed the law, in the sensational journalism which backed it, and in the ranks of the professional patrioteers who sponsored it.

These men who have been forced from their positions at Tufts college, not for any slightest taint or suspicion of disloyalty to the country or the constitution but because of their refusal to jump through the hoop when the legion cracks the whip, are the first casualties

in a war for freedom. Practically every college executive in the country is with them, with the exception of a few who are notoriously fascist minded. At a meeting of four hundred college and university presidents in New York last week, Dr. Henry M. Wriston, president of the Association of American colleges, expressed this sentiment without evoking a ripple of dissent. "No educational association," he said, "has ever advocated the passage of a loyalty bill. People do not seem to realize that such compulsory oaths of loyalty are copied from fascism."

In facing the prospect of fascist domination over the instrumentalities of culture and opinion, the schools stand in the front line; close behind them stand the press and the churches. The editors and preachers need not think they can escape. The mania for enforced uniformity of opinion on social, economic and political matters always begins with the regimentation of the schools, but it never stops there. Twenty-six states now have some sort of compulsory loyalty oath for teachers. How long will it be before some state will have a law requiring all editors and ministers to take the oath? And how long after that before one of them is subjected to penalties for adding to his oath of loyalty a note to the effect that he still does not consider himself an officer and instrument of the state and that he is not unmindful of the bill of rights?

If the oath of loyalty to the constitution meant nothing more than appears on its face, no well disposed person would object to it. The teachers, the ministers, the editors, the citizens generally, with rare exceptions, are loyal to the country and the constitution. They could, without the slightest mental reservation and with perfect honesty, subscribe to an oath of allegiance. But among the intelligent there is a large proportion who believe that, within the framework of the constitution and for the good of the country, there ought to be some rather drastic changes. (The Massachusetts constitution, with which this discussion began, goes so far as to declare that the people "have an incontestible, unalienable and indefeasible right to institute government, *and to reform, alter, or totally change the same,* when their protection, safety, prosperity and happiness require it." A reformer, even a radical reformer, could go pretty far under that charter!) But among the unintelligent—and that includes most of the patrioteers and the test-oath bloc—there is a large proportion who view any critical scrutiny of the existing order, any willingness to learn by the experience of others, any adjustment of legal and social arrangements to protect the rights of men against perils that did not exist in 1776 or 1789 as an assault upon the declaration of independence and the constitution of the United States.

The purpose of the "loyalty" oaths that these pseudo-patriots are pushing is not to promote loyalty to the nation, the interests of its people and the imperishable principles of free government embodied in our fundamental instruments; it is the regimentation of American minds into conformity with their own patterns of political thought by police control under their own direction. And that is fascism.

Fascism is not coming; it is here, as these brave men of Tufts know. The only question is whether those who stand next behind them will retreat or will go forward through the gap left by their fall.

Rudyard Kipling

WESTMINSTER ABBEY contains a new grave. In the poet's corner, amid a company that would have listened in astonishment to the chanting of many of his lines, the ashes of Rudyard Kipling have come to rest. It is a worthy closing recognition for a career which was singularly devoid of official recognition. If burial in the abbey represents the highest honor which Britain can pay its sons, surely it is fitting that such sepulture has been accorded this man who was, beyond all others, the poet of British power. Yet it is hard to regard this ceremony without seeing in it something more than the honorable burial of one man. More than Rudyard Kipling has been buried in the abbey; with him there lies dead an era of which he was the voice.

Few careers have approached Kipling's in the swiftness and brilliance of their rise to fame. It is still hard to believe that in less than a dozen years this scribbler on an unknown paper printed in far-off India should have become the most famous writer of his tongue. Even now one looks back over the record and finds it hard to believe that that amazing spate of fresh vigor could have been poured into the language with such prodigal swiftness. The man was but twenty-one when, in 1886, he lifted from the files of the Lahore Civil and Military Gazette the "fillers" which he had composed in moments of release from his duties as a reporter, set them in type with his own hands, printed and bound them and sent them out to his friends to sell—and thus gave "Departmental Ditties" to the world!

Recall what followed. At twenty-two, "Plain Tales from the Hills." At twenty-three, in a single year, "Soldiers Three," "In Black and White," "The Story of the Gadsbys," "Under the Deodars," "The Phantom Rickshaw," "Wee Willie Winkie." At twenty-five "Life's Handicap." At twenty-six, "The Light That Failed." At twenty-seven, "Barrack-Room Ballads." At twenty-eight, "Many Inventions." At twenty-nine, "The Jungle Book." And so year by year to a fame which had no contemporary parallel, the flood of his genius swept on with hardly an interruption until, at forty-one, he published "Puck of Pook's Hill." Then, almost as swiftly as it had burst on the sight of the English-speaking world, the brilliance of his star began to fade.

But what a brilliance it had been! It is hardly too much to claim that he gave a new life to the English short story. As novelist, and as mediator between differing cultures, he stood alone for a long time after he had written "Kim." In their own fields such works as "The Jungle Books," "Stalky & Co.," and the "Just So Stories" were without a serious rival. And all the time that he was creating these achievements in prose,

he was writing poetry with a vigor which electrified. To a literature which had seen its poetry decline from Tennyson through Swinburne to the depths of Oscar Wilde, Kipling brought a desperately needed transfusion of new blood. His lines marched and lilted and sang. He had a command of rhyme, of rhythm and of the appropriate word which was so astonishing that it could only be explained as the endowment of genius. So compelling was the beat of his measures that, long before he was thirty, Kipling had filled both hemispheres with parlor reciters extolling the virtues of Gunga Din and baritones doing their (too often inadequate) best by—

> Boots—boots—boots—boots—movin' up and down again!
> There's no discharge in the war!

Yet the importance of these achievements, considered simply as literature, may well be left to time's judgment. It is not Kipling the literary artificer who, in Nelson's phrase, has "won Westminster abbey"; it is Kipling the poet who turned from the outposts of "this world so wide" to rouse England and Englishmen to a sense of mission as rulers of the globe. It was the Kipling who first breathed the breath of life in the household of a colonial administrator, who was educated in a school inhabited by the sons of officers in a colonial army, who served his apprenticeship on a colonial paper circulating among those who accepted self-inflicted exile for purposes of empire, and who then came back from this imperial skirmish-line to proclaim at the center of the Anglo-Saxon world the God-designed purpose of it all—this was the Kipling who grew to legendary proportions in that closing decade of the nineteenth century and the opening years of this.

It has become somewhat the fashion to sneer at Kipling's imperialism. Read today, such lines as are to be found in "The White Man's Burden," even such a line as creeps into the muted "Recessional" regarding the "lesser breeds without the law," strike a note of assurance and of power which, to our disillusioned and frantic minds, sounds totally false. But those lines were not false to the Britain of the Diamond jubilee in 1897, nor to the Anglo-Saxon world which, at the turn of the century, hailed America's plunge into imperialism as another outworking of manifest destiny. Right here, in fact, is the truth which most needs to be remembered about Rudyard Kipling: he did not evoke the day of his exaltation; he was evoked by it.

Standing off and looking at this career it is all too possible to see in it only the strange, wild sight of a poet touched for a moment with divine fire calling a whole people to a new dedication—

> To wait in heavy harness,
> On fluttered folk and wild—
> Your new-caught, sullen peoples,
> Half-devil and half-child

—winning a response which set the guns to thundering at Mafeking and in the Luzon jungles, then in some unaccountable way losing the magic, and so reaching an hour when the multitude ceased from following, and the splendor of his poet's crusade faded away.

That is to mistake it all. It was not Rudyard Kipling who called forth the white man's worship of imperialism in those years between the Jameson raid and the opening of the Russo-Japanese war; rather, a process which had been gathering power for more than a hundred years came to its climax in that single decade—and the climactic drive of that racial process called forth the poet. Kipling did not cease to sing, to strike out lines which should have proved resounding, in the years after the Boer war. It is surprising to discover, on paging through his poems of the world war years and the years which have followed, how many of them contain lines of true distinction. Nevertheless, the lines did not resound. Why? Simply because the hearts which had once provided a sounding-board had changed; they were no longer tuned to catch and echo the imperialistic measure.

Picking up a volume of Kipling's collected poetry one can watch the thing happen. It began with the Boer war. To Kipling's horror, a part of England had no stomach for that adventure in imperialism. To him this could mean only that his countrymen rejected the thesis of the white man's God-pronounced responsibility to rule the earth, and he charged into the war castigating the "flannelled fools" who "grudged your sons to their service and your fields for their camping-place." Then came the revelation that the British army was far from invincible; a revelation which drew from him that bitter blast against the war office, "The Old Men." But at the end, despite his readiness to admit all that is admitted in "The Lesson," he came out with his faith still forcing him to cry: "We have had an imperial lesson; it may make us an empire yet!"

The "great divide" in his career will be discovered in one word in that line: *"may."* After 1902 even Kipling was not sure. He was still sure enough of the white man's God-appointed destiny; that was his religion. But he was not sure of the white man. The tragedy, for him, lay in his failure to perceive that the white man was no longer sure of himself. He tried to reassure himself, and the white world, even down to the end of the world war. From that conflict, in which he lost his only son, and acquired a burden of personal hatred toward "the Hun" which never lessened, he came forth insisting:

> . . . we know that we walk on a new-born earth
> With the saviors of mankind.

But his own world, the world of England, the world of the godlike Anglo-Saxon, read the lines with incredulity, and echoed them with mockery. It seems a cruel thing to say, yet from that hour the generation which had survived the war was ready to pronounce against him the same judgment which, a decade and a half before, he had pronounced against "The Old Men":

> This is our lot if we live so long and labor unto the end—
> That we outlive the impatient years and the much too patient friend.

Nevertheless, it must not be thought that Kipling's nationalism and imperialism were only of this sort which has become impossible for a dismayed and disillusioned generation. His love of England was, in many of its aspects, a very simple and lovely thing. Even

his attempts to write English history in such a way as to give British youngsters a strongly nationalistic outlook have behind them a love of the land, of the specific spot enclosed by hedgerows or by garden walls, which is moving to contemplate. And one wonders whether recent literature contains an expression of patriotism which the universally-minded can come nearer to accepting than that which is to be found in "The Glory of the Garden."

With Kipling's death much has naturally been said about the failure of the realm which he celebrated to grant him recognition. Perhaps he spurned all titles; there have been many great Englishmen who have done that. But his name never appeared on any list of honors; he has gone to Westminster without either that order of merit or that companionship of honor which are customarily regarded as fitting rewards for services such as his. His failure to gain the laureateship is, by common rumor, ascribed to royal pique at the alleged disrespect shown his monarch in "The Widow of Windsor," one of the few realistic poems written in the period when his imperialist chants were most widely echoed:

> Walk wide o' the Widow at Windsor,
> For 'alf o' Creation she owns:
> We 'ave bought 'er the same with the sword an' the flame,
> An' we've salted it down with our bones.
> (Poor beggars!—It's blue with our bones!)

Had Rudyard Kipling died in 1899, when his life was despaired of while he battled with pneumonia in New York, his passing would have created a world sensation. Now, even the interment in the abbey does little more than bring a few mumblings from the lips of the dwindling minority whose nostalgic minds remain in the world before the war. That confident belief in the divine right of the white man to impose his rule wherever his legions could march—how dazzling it was! Where has it gone? A coincidence in last week's news raises again that question. On a single day every news service cabled from London two dispatches. One of them, obviously inspired, spoke of the disquiet felt in the British and French foreign offices over the possible colonial effect of a victory by black Ethiopians over white Italians. The other, in veiled language, announced that Kipling was dying. But the first dispatch was in reality an announcement that Kipling's world was already dead.

Spelling

EDITOR THE CHRISTIAN CENTURY:

SIR: The spelling of the English language is illogical, unhistorical, fantastic, indefensible—and yet do you ever expect to see it reformed? I do not, and for this reason. Spelling is learned, if at all, in youth. Youth has no choice in the matter. It *must* learn to spell, or take the consequences. By the time youth has learned it, and has become maturity, it sees no reason why others should be let off: "We learned, why should not they?" So the generations hand on to each other the acquisition of this trick. So it becomes almost a test of education.

Stenography has provided a way of escape for the bad speller. He is saved by others. He spells by proxy. But even so, he is in danger at any time of revealing his illiteracy. Spelling is the final test. Why should it be? Spelling is a good test of sight and memory, but that is almost all that can be said for it. Besides, it is a modern fetish. Our forefathers did not worry about their spelling. Each man went his own way, and not even the same way, on successive days. If Shakespeare or Raleigh wished to sign their names, they did it as their fancy took them.

But changes came. Mankind became drilled to uniformity. Clothes became the same; whereas once you could tell a doctor, or a lawyer, or a goldsmith by his dress, now it is only possible to distinguish a clergyman from his fellows by his dress, and not always him. In like manner, men began to spell alike and that had some advantages.

But what a spelling it is! Neither sound nor history nor logic counts; it is a shibboleth; you take it as it comes and repeat it, and you write like an educated man. And though you have the genius of a Shakespeare, if you spell "silence" as he did, "scilens," why then you are classed with a man who drops his "h's" and only a little above the man who splits his infinitives.

A celebrated English divine, at this moment visiting America, himself at one time a schoolmaster, has declared his lack of faith in the value either of dates in history or of spelling. He has said that he only knows one date, 1066 A.D., and he believes that punctuation is a much more valuable accomplishment than spelling. It shows whether we know what we are writing. But alas! I can spell tolerably, but I am weak in punctuation, with a shocking love of semicolons, and semicolons, I believe, are out of date. But do I belong to a society for the reform of spelling? No! I have faith in it, but not hope.

Yours in the fatal inheritance,

QUINTUS QUIZ.

Lovely Is Thy Universe

HOW infinitely tall are Thy skies, O Lord!
The wings of men's minds grow weary; still rise
In vastness beyond them Thy skies.

The mighty winds blow and the stars wheel
In the enormity of Thy space;
The great sun sets and the shadows steal
Across the smallness of the earth's face.

Night grows and the darkness around us,
Yet we are not afraid while the earth runs
Its course, for we know Thou hast found us
And comforted us and called us Thy sons.

Lovely is Thy universe, O Lord;
Teach us to be unafraid of the vastness that lies
About us, and above us in Thy skies.

KEITH THOMAS.

Protestants and Social Action

By Henry A. Wallace

JESUS did not concern himself with social action in the modern sense of the term. In the first place he lived in a society in which the local community was almost entirely self-supporting, producing 90 per cent of what it consumed and consuming 90 per cent of what it produced, which means that most social action was chiefly local, neighborly decency. In the second place, if he had lived in a complex modern society it is doubtful whether he would have been primarily interested in social action as we use the phrase today. Jesus looked out upon the fanatic Jewish nationalism and the all-powerful Roman imperialism and was not greatly impressed by either one, although apparently he recognized a kernel of perverted truth in the Jewish national religion and a temporal necessity in the Roman rule.

Economics, science and political rulership, each has its appropriate significance, but the supreme interest of Jesus was elsewhere. His kingdom was not of this world. He was interested in his Father's house, in the kingdom of heaven where a transcendent God completely understanding but triumphant over time and space rules in glory. He believed the consciousness of this ideal, transcendent world should become manifest in this world of time and space but he had no short cuts in the way of social, economic, legal, scientific or political machinery to offer. And yet in his manner of speaking of the great heart behind, beyond and within all human hearts, he created a consciousness which definitely, even though in an exceedingly faulty manner, permeates all human activities everywhere in the world today.

A Transcendent God

The outstanding characteristic of Jesus is his continual awareness of the great Father as a transcendent God who also understood and loved all his children. The prophets and David had a similar awareness but their God was perhaps more majestic and vengeful and certainly less personal and loving. Again the reformers of the sixteenth century had a transcendent God strangely similar in many respects to the God of the prophets and of David. In the shorter catechism we find God defined as a "Spirit, infinite, eternal, unchangeable in his being, wisdom, power, justice, goodness, holiness and truth." Also we discover from the same source that the "chief end of man is to glorify God and enjoy him forever." Yes, the Puritans and Presbyterians of three hundred years ago had a faith in a transcendent God who nevertheless was vitally concerned with the affairs of men—a faith strangely and vitally different from that which prevails among the majority of their descendants today.

The science, economics and wealth of the past 150 years have destroyed among our educated, well-to-do, so-called leading families vital faith in a transcendent God who is interested in the affairs of man. First, educated men learned that the earth is a tiny speck in an infinitesimal solar system and concluded that if there is a God of the whole universe, man is probably one of his lesser concerns. Second, after man had been robbed of his conceit of primary place in the astronomical universe, he was brought closer to the animal by the evolutionary and biological studies of the nineteenth century.

From Transcendence to Immanence

Thus, while he gained a greater feeling of the unity of all life, he lost in large measure his former faith in the unique and divine destiny of man. He lost a transcendent God vitally interested in human affairs and gained for the moment a faith in science, progress, democracy and profit-making capitalism unlimited. This faith was built on the economic and biologic doctrines taught in the universities of the nineteenth century, combined with the political democratic ideas of the last part of the eighteenth century and the steady discipline of the daily life which was the heritage of the Protestantism of the seventeenth and eighteenth centuries.

This religion of progress, profit and democracy of the early twentieth century unfortunately had in it so many conflicting elements that it could not last for long. The freely competing individuals and classes might perhaps produce prosperity and profits as long as there were fresh territories and new technologies (not too unbalancing in their nature) to be exploited. But the time was bound to come when the frontiers had disappeared, when the territories had been exploited and when the new technologies caused greater disturbance to the whole economy than profit to the particular part.

Thus we have the continuous warfare of class against class with which all who live in a capital city are so familiar. Pressure groups strive desperately to gain possession of a segment of the centralizing power of government for their own selfish ends and to the disadvantage of the whole. Some of the largest groups endeavor to direct the state itself in its relation with the outside world, thus producing the situation of warring states manipulated more or less clumsily by economic interests in the manner which produced the world war.

Warring Classes

The great drama of the next twenty years both in the United States and elsewhere will be to discover whether there is some satisfactory method of stopping the continually disintegrating effects of the pressure groups and instead build up a stronger sense of the common welfare without sacrificing any essential liberty of democratic process, and the essential sacredness of the individiual as an individual. To solve this problem satisfactorily, in my opinion, will require a different religious attitude than has characterized most intelligent people for the past hundred years. We must dis-

cover a new synthesis in which may be incorporated the excessive analysis and atomization of the past century. The method of both science and mass production has been excessive specialization. This over-specialization demands in both the scientific and economic worlds continuous attention to an integration which goes beyond the mere pressure of the "invisible hand" of Adam Smith.

It is interesting to note the extent to which Protestantism in the industrial centers of the United States has come in large measure to represent a cultured class movement, increasingly distinct in many respects from the Protestantism of the agricultural areas where there is still to be found much of the fundamental belief in a transcendent God such as characterized the reformers of three hundred years ago. In the industrial centers, however, members of the Protestant churches tend increasingly to be of the old American stock or the well-to-do or the immediate descendants of the well-to-do. They are primarily interested in humanism, in problems of social welfare and of ethics. Their culture is derived in large measure either directly or indirectly from the intellectual, scientific, economic, decent hard-headedness of the faculties of the leading colleges of the northeast, qualified to some extent by the indirect dependence of many of these faculties on trustees, regents and alumni to whom the capitalistic system is of necessity sacrosanct.

Protestantism a Class Religion

When we consider the origin of Protestantism, it is somewhat appalling to realize at present the essential identity of modern Protestantism of the industrial centers with the upper class way of life. A great gulf seems to have been fixed in the industrial areas between the native-born, cultured, well-to-do who tend to profit by the maintenance of things as they have been and the foreign-born or children or grandchildren of the foreign-born who either are Catholics or are completely adrift from a religious point of view and among whom are found so many of the laboring men and the poverty stricken. The cultured Protestantism of the industrial areas has been so deeply permeated by the science and economics of the nineteenth century that apparently a minority of both the ministers and church members have any vital belief in a future life or a transcendent God.

True it is that probably a majority of the members and ministers believe very deeply in certain principles of American decency and are willing to do all they can to promulgate these principles, especially for the benefit of those young people who come from the best families and have been reared in the best traditions. No one can blame these people for wanting to promulgate indefinitely their class and the standards of their class. But to confuse this kind of thing with religion seems a mistake. Religion by definition binds us together and back to God in the very broadest and deepest sense of the term, regardless of region, class or nation. In principle, this ultimate must always be recognized no matter what the present difficulties of realization may be.

Nevertheless, there is so much intelligence and decency in the respectable Protestantism of the industrial areas that rather astonishing things may develop in the world of spirit when emergencies finally arise. It seems to me that there has been a rather interesting stirring of the spirit in respect to the new movement started by President Conant of Harvard in his desire to bring about new syntheses of knowledge which have not heretofore existed. From an intellectual and cultural point of view, Harvard apparently is feeling the need of the same development which I am here describing from a different approach.

A Different Attitude Toward God

If the day has finally come when generally over the land there is to be a questioning of over-specialization in terms of the broad and ultimate welfare, I am confident that philosophically and esthetically, as well as religiously, there will arise the need for an attitude toward God much different from that of the nineteenth century, an attitude which recognizes the validities of many of the insights gained in the nineteenth century but is willing to go on beyond them in terms of synthesis toward the transcendent and is willing to carry intuitional hypotheses thus gained back again to the searching trial of so-called hard facts.

Can we hold the scientific and economic insights of the past hundred years, expand them, synthesize them, humanize them and hold a supreme allegiance to a God which comprises all the truths of science and economics and goes on beyond without robbing us utterly of our feeling of individual significance? In brief, can we have a feeling such as Jesus had of the vivid awareness of the continual presence of the loving Father who is both immanent in all that is and transcendent of the world of time and space? Such a God will give us an ever re-creating world of new joys and colors and harmonies.

The outstanding uniqueness of Jesus lay in the fact that he enjoyed an unbroken awareness of life in all its vividness. As a result of this there was a depth and a completeness to his understanding which men without his vision simply lacked. This was so real and so thrilling a thing in his life, that from the very beginning of his ministry he worked eagerly to inspire other men to make this joyful discovery for themselves. To succeed in the search was to enter the kingdom of heaven and to achieve a fulness of insight from which there would come spontaneous and useful actions. This was the method he proposed for the establishment of a lasting happiness among men. The real tragedy of his life was that he sought in vain for a brother capable of sharing his understanding with him, but, fortunately for us, the effort which he made to share that understanding is preserved in the parables which he told about the kingdom of heaven.

Organized Religion

Religion is infinitely more important than might be guessed from the churches and Sunday schools. It never did submit very well to organization and probably never will, but nevertheless organization is important. Religion has to do with the ultimate direction in which men point their individual, their economic, their political, their artistic, their every effort. The communist religion claims that every effort should serve

the material welfare of the proletariat. Such a religion is too hard, bony and circumscribed. Jesus with a heart full of love for the proletariat would feel, it seems to me, that there must not only be justice for the poor but also a recognition of that which is beyond humanity. It is this all-important something which is over and beyond, which is so baffling, so disturbing, and so repugnant to the communists and many of the humanists. But speaking superficially, I would say that it is this something which gives color and juice, growth and buoyance to life.

Speaking in another sense, I believe at this stage in the development of humanity it is high time for the leading people in all the nations to give recognition to that which binds all humanity together regardless of race, class, creed or nation. The time is now here to do increasing spiritual reverence to the unity of mankind and to the God who is at once transcendent and immanent. In an idealistic way, on the basis of the teachings of the past and the insights of the present, this should be done without getting the church mixed up with politics or economics. The members of the churches, however, with their hearts bathed in the clean idealism of those religious leaders who make pure idealism their specialty, might well in their individual capacities and in their capacities as members of secular organizations engage in the most strenuous efforts to immerse their beings in the problems of the economic, political and social worlds of today, continually correcting such efforts by moving the spirit with its load of new knowledge back and forth between these differing worlds.

The effect on social action at first may be slight. But in the long run the effect in every field of human endeavor is certain to be profound. The reappreciation of that which Jesus knew so well will give us, when we are freed from some of the false science and false economics of the nineteenth century, delights of which we are unable to dream today. In conclusion, the doctrine which I am here suggesting is in part a return to the vital belief in the Great Power behind all things characteristic of the saints and prophets of old and in part a synthesis of this ancient religious concept with the economic and scientific understanding of the twentieth century. Above all, the synthesis must be so joyous and powerful that all the specialties will be given significance in terms of the whole without sacrifice of individual uniqueness.

First Church Picks a Pastor

By Angus MacDonald

WHEN it comes to singing that old theme song about "What the church needs today," I suppose that the verse we all know best is the one about the need for leaders. Leaders! Give us leaders! Dynamic, forceful, unafraid leaders! Then we will go out and put to flight the hosts of darkness! Then we will restore the church to the position of power which —unless somebody is fooling us—it once held.

With all this (supposedly) frantic search for leaders, and with all the denominational colleges and theological seminaries turning out graduates for church service, why are the results so disappointing? Perhaps one reason is that the supply of leadership material available in any given generation is strictly limited. And perhaps another reason is that we really don't want leaders. We only *think* we want them—and that is something else again.

Here's a true story, which will help to explain my feeling about this matter. You will not, I am sure, expect me to give the real names, but I can assure you that there *are* real names and that every fact stated has documentary proof, in my possession, behind it. It is the story of the way in which the leading church of the leading Protestant denomination in a certain midwestern city got its new pastor. Read this story, thinking all the while of that "demand" for Protestant leadership, and then ask yourself how much demand there actually is.

Call the city Midmetropole. It has a population of more than a quarter and less than a half million. Call the church simply First church, which it is, and try your own luck at picking the denomination. In the denominational statistics First church is credited with a membership of 1,351; a church property valued at $400,000; a contribution to missions last year of $2,214; a church school with 60 officers and teachers, and 772 pupils. You see, the typical "strong" Protestant congregation in any midwestern city.

After six years as pastor of First church Dr. Boanerges resigned. His resignation was announced at a Sunday morning service about a year ago; it was to take effect in February. It took seven months to find and install the successor, Dr. Chrysostom. There was no preaching by candidates; First church wanted to pick its new leader in a different fashion. How did it go about it?

Well, first of all it elected a pulpit committee. It was a committee of five men and one woman, and was chosen to represent the principal "elements" in the church, with the president of the board of deacons being asked to function also as representative of the young people. This committee met frequently during the period of search; its meetings were usually attended by all six members. A good committee; indeed, an exceptionally good committee.

The pulpit committee began, wisely, by asking Dr. Boanerges whether he had any nominee to put forward as his own successor. Dr. Boanerges, also wisely, declined to submit any suggestion. Then the committee put the situation up to four men. One of them was the

executive secretary of the denomination's state organization; one was president of the denomination's chief college in the state; one was a former president of the denomination's national organization; one was the president of the denomination's leading theological seminary. I have a copy before me of the letter sent each of these men. It was very businesslike, very clear. I think that it will make the whole story more pointed if I publish this letter just as it went out:

DEAR DR. JONES:

Dr. Boanerges resigned January —— as pastor of the First church, February —— being his last Sunday.

As a successor, we are looking for a pastor of the following general qualifications:

Age, 35 to 40; married.
Good pastoral ability.
Good pulpit appearance and presentation.
One who likes young people and is interested in the development of young people's work.
A good mixer and with ability to make and hold friends.
Sound in doctrine but neither fundamentalist nor modernist.
Neither socialistic nor radical in his views.
Salary $3,500 to $4,000 to begin with.
No parsonage.

Kindly furnish us with the names and addresses of ministers whom (sic) in your judgment would best meet our requirements as outlined above. Stamped addressed envelope enclosed.

Thanking you, I am,

Fraternally yours,

JOHN SMITH,
Secretary Pulpit Committee.

Well, the pulpit committee did not have to wait long for nominations. The state secretary sent in two. The college president proposed four. The former president of the national denominational body put forward three. The seminary president also proposed three, among them Dr. Chrysostom, who got the job. Then, in some way I am not informed about, the president of a theological seminary in New York which is supposed to be sending out nothing but radicals into the ministry found out about this opening and made a nomination. Members of First church themselves tossed in five names. Other ministers wrote in to propose five others. Two ministers made direct application.

Thirty Possibilities

That put thirty names before the committee—thirty men who had been recommended on the clear understanding that there was no danger of their upsetting any applecarts, either doctrinal or social. From the thirty the committee sifted twelve who seemed to them "interesting." To each of the twelve a questionnaire was sent, asking detailed information as to their clerical records, together with a covering letter which made it clear as to the kind of minister First church was seeking. This letter was practically identical with the letter I have already quoted, except that when the part was reached about doctrinal views the enlightening descriptive phrase was added: "a so-called middle of the road type."

Four of the twelve possibilities refused to enter the competition, whether because of the terms or because they were content to remain in their present pastorates the record does not reveal. The names of the others were sent to denominational headquarters for final review; there were interviews here and there; the answers to the questionnaires were carefully studied. At last Dr. Chrysostom seemed to rise out of the group. Letters were sent broadcast to check on his references. The editor of a leading denominational paper (a noted fundamentalist) testified that he is "a fine evangelist." The executive secretary of the national denominational body stated that he is "a good mixer" and "a middle of the road type (doctrinally)." The pastor of the "leading" church of the same denomination gave assurance that "you would find him eminently satisfactory so far as doctrine and his viewpoint on social and modern problems is concerned." The general secretary of a denominational board reported that "his church is one of the best paying churches and this is no doubt due in part at any rate to his influence." All these people, I should add, had been specifically asked by the pulpit committee: "Is he either socialistic or radical in his views?" Not one of them—nor any other churchman at any time connected with this entire affair—ever raised a question as to the propriety or wisdom of selecting a minister on the basis of such a test.

The consensus of replies favored Dr. Chrysostom. A committee went to hear him preach, and reported favorably. Then Dr. Chrysostom was brought to First church and, although it proved impossible to arrange a Sunday service, was given an opportunity to address the congregation at a midweek service. There were a few minor hitches over salary and perquisites, but neither Dr. Chrysostom nor First church were disposed to be unreasonable. A contract was agreed on a few weeks later. As soon as the summer vacation season closed, Dr. Chrysostom began his new pastorate. Everybody was happy, especially the committee, sure that it had found a pastor who, whatever happened, would be found in the middle of the road.

And we say we want leaders!

VERSE

Humdrum

ARE they worth while, these tasteless everydays,
Replete with tasks that warp the very soul?
For all this toil is there some splendid goal?
Do they speak true who have but words of praise
For those who drudge, nor lift their heads to sing,
For those who meekly yield and ask not why,
Who, tombed in walls of greed, know not the sky,
Know not the spell of dawn, the thrill of spring?
Heaven forbid! All things in earth are wrong
If toil is blest that stills the voice of song!

THOMAS CURTIS CLARK.

Souvenir

SCHOOL children looking at a bayonet
In a window of the antique-store
Are for me the strongest reason yet
Why war must be no more.

KENNETH PORTER.

Speaking Comfortably to Washington

By Hubert Herring

THE tourist and his dog, Viejo, took a sight-seeing trip to the nation's capital. Viejo liked it, its smells, rich, juicy, mellowed. He caught all sorts of odd slants which the tourist missed. He especially liked the smell of the building where Mr. Jim Farley works. Dogs are tolerant. Viejo's notes on Washington would be useful, but the tourist's must suffice.

The supreme court has its palace, redolent of Athene and the Parthenon. It was a blunder to give it to the nine elderly gentlemen. It must bewilder them. They thought to act like John Marshall when they sat in their dark closet in the capitol; now they may try to act like Pericles, Athene and Zeus. This palace befuddles the tourist. Its bulk and grace persuades him that nine gods sit there, instead of nine lawyers (averaging 71 years) of whom five, or perhaps six, are competent. Its Olympian detachment is bad. These lawyers can't raise hogs and corn or dig coal between sessions. They just sit and think. Their sitting and thinking of recent weeks should have been done in North Dakota, their writing by kerosene lamps; they should spend a week or two in the old-time shacks of the Tennessee valley, writing by candlelight. There they might learn that the nation must plot the welfare of the farmers, the reordering of waste areas, the protection of the natural resources of the people. These things are not learned in marble stalls. It is not a question of age. Louis Brandeis at 80 knows them. Benjamin Cardozo knows them. Harlan Stone knows them. But the tourist forgets. One puts "Mr. Justice" before the names of these gentlemen in the palace of Athene. These three need no titles, no robes, no palace. A pen is enough.

Plotters on the Hill

Congress is in session. Tourists can still sit in galleries and watch statesmen. The scenes are familiar, the same house, the same senate, the same air. The statesmen of the house tend to excitement, as always. There is more decorum in the senate. This is the place to which representatives are assigned when their mediocrity becomes pontifical. In the house, Snell and Fish and Brennan and Byrnes pose as likely senators; in the senate, Dickinson and Vandenberg and Robinson and Harrison pose as presidential possibilities. The tourist picks out spots of comfort—George Norris, Bob La-Follette, Edward Costigan, Gerald Nye; oases in a feverish waste. Perhaps, for six righteous men, the Lord will spare the city. But Senator Dickinson is talking, and what can the Lord do with him?

The scene shifts to the other end of Pennsylvania avenue. Here are the offices of the men who do the work plotted on the hill, great sprawling buildings filled with people spending the $37.27 which the tourist sent last year in four instalments. The regular buildings are jammed, all sorts of extra-curricular buildings as well, hotels, commercial office buildings, houses, barracks. The tourist covered miles of corridors, and looked at one hundred thousand office doors, and wondered what all these people could be doing with his income tax. Viejo had a better idea. He knew what they had for dinner. Anyway, they all had dinner. They are on the payroll.

The tourist in search of comfort passed quickly by army (Mr. Dern), navy (Mr. Swanson), postoffice (Campaign Manager Farley), commerce (Mr. Roper). He lingered a moment over justice (Mr. Cummings and his G-men), and wondered what Tom Walsh would have done. He saw that the treasury still looked safe; the Washington monument still plumb; Lincoln is over there, the words correctly carved: ". . . dedicated to the proposition that all men . . ." They should have put the court next to Lincoln.

Hull Drawls, But Fights

The state department offers relief. Cordell Hull is one of the quieter comforts of official Washington. His department is still filled with men who haven't heard that McKinley is dead, but Hull knows it; he is trying to break the news gently to his diplomats. Hull never posed as a senator, or a statesman, or as a presidential possibility. He never posed at all. For forty years he has been driven by two obsessions, the justice of the income tax and the iniquity of tariffs; and by one consuming hatred for lobbyists, especially those who embroil us in war. His critics describe him as bewildered, but the things he sees are things worth seeing. Hull drawls, but fights.

Then there is the interior department, with one of the meanest men who ever cornered a rat. He sits at a desk in a great room. A score wait to see him. He disposes of them quickly with a yes, with a no, and when he says no, you can feel his back teeth. "Thieves," says Ickes, "they are thick." This madness of Harold Ickes is one of the impressive monuments of Washington. He must spend billions to put men to work, he must protect his Indians, he must defeat the lobbyists and the grafters who think to steal his trust funds, he must protect the Puerto Ricans against the sugar gang, and the Virgin islanders against everybody, he must make roses bloom in the Tennessee valley. So the meanest man in Washington slaves and drives, until the madness reaches down in every department under his hand.

Madam Secretary

The tourist stops diffidently, a little uncertainly, and gets some comfort out of labor and Madam Secretary Perkins. She seems a little lost, she hasn't quite measured up to the promises made for her, but she believes in important things—the right of men to organize, to bargain collectively through representatives of their own choosing, without coercion, and with hope.

There is agriculture, and Henry Wallace, something of an editor, something of a farmer, and always

an evangelist. The critics say that he is an amateur economist, a visionary. There are two things which Henry Wallace knows, the divine imperative of justice and the desperate need of the farmer. He is an old-fashioned preacher, but his texts are sound, and he knows his audience. The gentlemen in the palace of Athene should listen to his sermons.

To the Man in the White House

But it is a long way and a long walk. Viejo has had a day of sniffing, the tourist of searching for comfort. They wind up in a little park, opposite a great house in white. Inside that house the spoons are marked "The President's House," and 974,376 tourists walked in and out last year, according to the lady of the house. The tourist and Viejo lacked an invitation, and took a park bench. There were several other tourists on the bench; one asked for a nickel, another for a cigarette. . . . The tourist had listened in a corner cigar store the night before to the man who lives in the house, the Jackson day speech. The President had asked the tourist to stand by him, to constitute himself a committee of one to rally the country in the fight against entrenched greed. It was a profoundly disturbing speech. The President ended with the challenge, "We will not retreat," but the old mastery was not in the tones or the words.

Sitting there, opposite the White House, the tourist would have walked across the park, into the White House grounds, and across the threshold. He would have done it, if he could. He wanted to say something to the man who lived there. As he sat there, the words formed themselves. They ran something like this:

"Mr. Roosevelt, you ask us to stand by you. We would like to stand by you, if you would only give us a chance. We are as tired as you, tired of the arrogance of entrenched wealth, tired of the repeated betrayals of American hopes. Our pulses quickened to your leadership in 1933. You spoke words of courage and wisdom, and followed them with acts which promised a new American leadership. You laid out brave new paths for agriculture. You took a bold stand for the rights of labor. You served notice on the utility interests that the public interest was paramount. You saw the vision of a new Tennessee valley, and took steps to give it substance. You brought in a few men and women of character and imagination.

What Is the Best Politics?

"We understood your new deal in terms of Frances Perkins, Harold Ickes, Henry Wallace and Cordell Hull—but, Mr. President, you didn't carry through. You vacillated and shifted. The promise to labor was not fulfilled. The promise to drive the money changers from the temple was blocked and abandoned. We know some of the obstacles you faced. Nevertheless, we are not convinced.

"You failed to give us the leaders the times demanded. Mr. Walsh died, and you gave the job of catching thieves to Mr. Cummings—and he has devoted himself to little thieves, while the great ones went unscathed. You appointed mediocre men to commerce, army and navy. You gave Jim Farley a place from which he could harry all departments with demands for patronage. With one hand you appointed an Ickes, with the other a Farley who for three years has sought to undermine the best work that Ickes has done. But you must play politics? You must be guided by political sagacity? The argument has a familiar sound.

"Some of us wonder whether the best politics would not have been the direct and continuous appeal to us, the people. You could have drafted the ablest men in the land. You could have picked them without regard to political expediency. You could have driven straight down the course, disregarding the democratic chieftains, disregarding everything except the interests of the people of the United States. If you had done this, if you had continued your clear-cut and uncompromising appeal to us, the people, you might have succeeded. You did not do it. The money changers recaptured their hold. The spoilsmen came in stronger than ever. You sought to be all things to all men. You pulled your punches. Now, you are on the defensive.

Roosevelt's Last Chance

"You blame your ill-fortune on the arrogance of entrenched greed. You cannot so lightly shift it. You, too, must share that blame. You invited us to join you in 1933 for a great crusade. We accepted it, many of us would still accept it, but you ceased to lead. We will stand by you, but the deal must be much newer than the new deal of 1933. You have nine months in which to rally us. Give us a chance and the response will be greater than you know."

These, and more, were the things which the tourist thought to tell the President. He didn't have the chance. So he and Viejo took the fastest train back to New York, and he sat down and wrote them out, while Viejo sleeps. Dogs have a tremendous advantage.

To One Bereaved

I SAW upon your face a look
That told your story when he died:
It was as though you closed a book
And laid it quietly aside.

Yet life has lovely ways with grief;
The years have tender ways with pain;
It mellows as the autumn leaf
Mellows in wind and rain.

Henceforth eternity will lie
About you in your narrow room:
No roof can shut you from the sky,
Nor any stone can seal his tomb.

And you for whom there may not be
Escape from sorrow or release,
On slopes of gray Gethsemane
Shall gather fruits of peace.

MARY SINTON LEITCH.

BOOKS

The England of George V

THE REIGN OF GEORGE V, AN ENGLISH CHRONICLE. *By D. C. Somervell. Harcourt, Brace & Company, $3.00.*

ATTENTION is inevitably focused upon King George V, the news of whose death comes on the day before this paper goes to press. This history of his reign—which the author modestly calls a "chronicle" because the perspective in which the events must now be viewed is too short to permit the evaluations that are essential to history—is not a hasty production to meet the present interest. It is a thoughtful and comprehensive study of public events in England since 1910, published a few months ago. Nothing about it is hasty except this brief notice, which might properly have come earlier and dealt more fully with the contents and merits of the book. It is, for the most part, a political history of the troubled years immediately before, during and after the war, ending with a just and appreciative estimate of the part played by the king himself. English kings reign, rather than rule. But King George was a stabilizing influence in a turbulent time. "There have perhaps been only three occasions in the reign when the king made a direct intervention in the course of great events: the summoning of the Irish conference in July 1914, the speech at Belfast opening the parliament of Northern Ireland in 1921, and the invitation to Mr. MacDonald to form a 'national' government in August 1931. On the first occasion the king's project was defeated by the obstinacy of the politicians; on the second occasion his intervention led directly to the pacification of Ireland. The third intervention led to the formation of the 'national' government."

Readers who turn to this volume under the spur of a sudden impulse because of the king's lamented death, will find in it materials of abiding interest.

W. E. GARRISON.

Mutiny at Spithead

THE FLOATING REPUBLIC, AN ACCOUNT OF THE MUTINIES AT SPITHEAD AND THE NORE IN 1797. *By G. E. Manwaring and Bonamy Dobree. Harcourt, Brace & Company, $3.00.*

HOW INTERESTING and dramatic the story of a mutiny can be, the public has lately learned from "Mutiny on the Bounty" and its film version. The two mutinies recorded here were more important historically, though less spectacular and without the exotic scenery of the South seas or the heroic achievement of "Men Against the Sea" or the incredible denouement of Pitcairn's Island. They were, in reality, praiseworthy pioneer attempts of abused and exploited men to secure the right of collective bargaining. They have a place in the history of labor, no less than in the history of the British navy.

British seamen, before 1797, were officially robbed, starved, insulted, beaten (sometimes to death), and in general subjected to the most undisciplined cruelty and greed by their officers—all in the name of "discipline." Charles Laughton's representation of Captain Bligh—who is a minor character in these incidents also—is neither a caricature nor an exception. The mutiny of the channel fleet at Spithead was a striking exhibition of the efficacy of one type of nonviolent resistance, not an Indian but an English type. The mutinous seamen behaved with the utmost respect toward their officers and protested their loyalty to the crown. They simply set the officers ashore, appointed their own representatives to operate the ships, maintained their own discipline, and refused to allow the vessels to leave harbor until their reasonable demands had been granted by an act of parliament and their disobedience had been pardoned by the king. Not a shot was fired; not a drop of blood was shed; and a substantial start was made toward redress of the seamen's grievances. The mutiny at Nore, a continuation of the other, was handled with less judgment and less restraint on both sides, failed in its objectives, and was followed by the execution of twenty-nine of its leaders.

There is nothing of the fictitious or imaginative in the story as told by Manwaring and Dobree—one a distinguished naval historian, the other a former officer in the British army. It is straight history, dug out of the sources and fortified by the documents. From the time of the great Elizabeth, Britannia had been ruling the waves and browbeating in the most appalling fashion the men who enabled her to do it. The facts were so awful that they would never be believed if they were not vouched for by competent and sober English historians. This was the point at which the worms first effectively turned. What they immediately gained was little enough, but it was a start in the complete reorganization of the administration of the British navy so far as concerns its treatment of seamen.

W. E. G.

The Terrible Meek

POUR VAINCRE SANS VIOLENCE, RÉFLEXIONS SUR LA GUERRE ET LA REVOLUTION. *By Barthelemy de Ligt. Mignolet and Storz, Paris, 6 francs.*

ALREADY translated from the original Dutch into French, this discussion of the relation of war to nationalism and capitalism ought also to be translated into English. Meanwhile I recommend the reading of it to all who can read French even if with some difficulty. It is worth the pains. The principal thesis is that war is implicit in a capitalistic world made up of nations claiming absolute sovereignty. The very concept of the sovereign state grows out of the right to declare and to make war. In the development of nationalities, war has had its useful function. It is not a biological necessity, but it has been a political necessity and it has served as an instrument in the advance of the race. The author is free enough from fanatical or doctrinaire pacifism to admit this. But in the present state of the world a new social force is needed. War cannot serve. It does not gain the ends that are sought by those who make war. That new social force, by which alone the objectives of a civilized society can be attained, is the power of non-violence.

The mere formation of a federation or league of sovereignties is not enough. "The nearer one gets to Geneva, the farther one gets from peace." The concept of sovereignty, and therefore the concept of nationalism, must be revised.

Further, in the author's judgment, the fundamental structure of economic society must be revised. He does not hesitate to call for "revolution," since "violence and war are elementary factors in the bourgeois capitalistic system." Its economic rivalries, whether considered as struggles between classes or between nations, set up inevitable tensions which render periodical outbursts of violence inescapable. But although such violence is inevitable under the present order, it is ineffective, for under modern conditions neither a nation nor a class can get what it wants by fighting for it. In particular, nationalistic and capitalistic imperialism is futile. It justifies itself on the ground that political control of colonies is necessary in order to have a source for raw materials and a market for exports, but it gains neither. This point is supported by numerous examples and by cogent arguments. (See also Peffer's article in Harper's Magazine for January.)

So then, since "war, capitalism and imperialism form a veritable trinity, consubstantial like the Father, Son and Holy Spirit," this profane trinity must be abolished all in all or not at all. This, of course, means revolution.

But it does not mean the revolution of sword and torch. It does not mean tearing up the cobblestones or rushing to the barricades. It is as far from communism as from fascism. The violence of "bourgeois capitalism" and of imperialistic nationalism cannot be exorcised by violence practiced in the interests of some other program. To usher in the new social order there is no effective instrument other than the new social force—non-violence. And that this declaration may not seem merely the word of an impractical prophet preaching some dreamy perfectionism, the author devotes a considerable part of his book to historical illustrations of the efficacy of non-violent struggles.

There are a good many things in this book with which I do not agree. I am always suspicious of a writer who talks much about "bourgeois" society and "bourgeois" this and that. The term has no meaning in America, and I doubt whether it has much in Europe. It is a word which, by implication, prejudices the issue. But it is much more important to understand the thesis of this Dutch publicist than to criticize details of his argument. We need more thinkers and leaders who realize the power as well as the beauty of peace, and who conceive of rational and non-violent processes as the method as well as the goal of progress.

W. E. GARRISON.

Books in Brief

FORTY YEARS AT HULL HOUSE. *By Jane Addams. The Macmillan Company, $3.50.*

It is not so much that Jane Addams deserves to have her work and her personality remembered, though she deserves it richly, as that the world needs to remember them for its own good. Her own words telling the story of her experiences were published in two books—"Twenty Years at Hull House" and "The Second Twenty Years at Hull House." This single volume includes both of these, with an afterword by Lillian D. Wald.

ADVENTURES IN REPUTATION. *By Wilbur C. Abbott. Harvard University Press, $2.50.*

Ever since, ten years ago, Professor Abbott published a volume of biographical studies under the title "Conflicts with Oblivion," this reviewer has had fervent admiration not only for his solid and scholarly qualities as historian and biographer but for the felicity of his style and for his cleverness in coining titles. "Conflicts with Oblivion" was the perfect title, but the present one is not far behind it. The present volume contains studies of Macaulay, Chesterfield, Victoria, Cromwell, Hume, Bloxham (an early American farmer whom neither you nor I, average reader, ever heard of before), and Lecompton (the town in Kansas that was one of the foci of the anti-slavery struggle), and in addition to these an essay on the "new" history and historians. Abbott belongs in the list of historians with whom history is a form of literature as well as a field of research—Froude, Motley, Green, Prescott, Macaulay, Parkman. May their tribe increase.

SAINT AMONG SAVAGES, THE LIFE OF ISAAC JOGUES. *By Francis Talbot, S.J. Harper & Brothers, $3.50.*

Father Jogues was one of the greatest and most famous of the Jesuit martyrs in America. He was killed by the Iroquois in 1647 when, after many sufferings and with every prospect of death, he insisted upon returning to the field of his missionary labors. Practically all the available information about him, including his own letters and other writings, is included in the 73 volumes of "The Jesuit Relations and Allied Documents" edited by Reuben Gold Thwaites (1896-1901). So important a figure is Father Jogues in this company that writings by and about him occupy more than one-fourth of the single volume of "The Jesuit Relations" (1925) selected from Thwaites' great collection by Edna Kenton. All this material, so far as it relates to Father Jogues, has been thoroughly digested and organized by Father Talbot, not neglecting the scanty but illuminating references in a few other contemporary sources. The result is a biography of a heroic missionary who contributed some of that blood which is the seed of the church. The author is literary editor of the Jesuit weekly, "America."

OUR PRESIDENTS: BRIEF BIOGRAPHIES OF OUR CHIEF MAGISTRATES. *By James Morgan. The Macmillan Company, $2.00.*

The new edition of this standard work brings it down to date by including, almost to the minute of publication, the events of the first three years of the (first) F. D. Roosevelt administration.

MEN AND BRETHREN. *By James Gould Cozzens. Harcourt, Brace & Company, $2.50.*

If Sinclair Lewis, with all his "research" and the aid of technical advisers enlisted in Kansas City, had known as much about churches and the clergy as Cozzens knows, and if he had had Cozzens' ability to avoid caricature while depicting the mingled virtues and frailties of his characters, "Elmer Gantry" might have been the great preacher-novel it was intended to be. "Men and Brethren" also is a preacher-novel. Its special field is the Episcopal clergy; its central character the bachelor vicar of the downtown chapel of a wealthy uptown church. There are plenty of lively episodes, some that might be called lurid, and the conversation is the reverse of pietistic; but there is no scandal—at least none among the main characters. Many Episcopalians will not like it, and they can't be blamed. Some will be especially offended by the wild outburst of the brilliant young "monk" whose repressions suddenly break the bounds of both faith and decency. Perhaps the vicar seems too worldly and smokes too many cigarettes. But no one can fail to be moved by the wholly convincing picture of his genuinely pastoral heart. Here's a clergyman far more concerned about helping people who need it—the poor of his parish, or an erratic friend, or a roistering youth—than about protecting his own reputation and winning advancement in the church.

JESUS AS TEACHER. *By Henry B. Sharman. Harper & Brothers, $2.00.*

Aside from a two-page prologue, explaining the author's method in the preparation of this book, its contents are entirely in the words of the four gospels. The materials are classified topically, with division into chapters and sections, not verses. The arrangement is the result of long and patient study, and the typographical presentation is exceptionally beautiful. It is no exaggeration to say that the familiar words of the teaching of Jesus shine forth with a fresh radiance when presented in this form.

THE JEW OF ROME. *By Lion Feuchtwanger. The Viking Press, $2.50.*

The particular Jew was Josephus the historian. The Rome of the story was the Rome of Vespasian, Titus and Domitian. Jerusalem had fallen and throngs of Jews were coming to Rome. Josephus became a prosperous and famous man, an intimate friend of the Emperor Titus, and the recipient of the Roman equivalent of a Nobel prize for literature. But he was still a Jew. He wanted to be loyal to his own people, but his faith was broader than theirs. His Egyptian wife had his son trained as a Greek. He faced the eternal dilemma: how may

a Jew be true to his heritage and remain in fellowship even with those of his own people who despise the world and separate themselves from it, and at the same time become a citizen of the world and enrich it with the special treasure that Israel is equipped to contribute? How may a Jew be a good Jew and also a good Roman? For Josephus the problem was further complicated by the rising importance of Christianity, though this troubled him less than it did some of his friends, for he could see in it nothing but one more superstition with the usual line of miracle stories that only the simple-minded could accept. Upon this theme of Jewish culture contacts Feuchtwanger constructs a novel which, while it may lack something of fictional interest for those who read novels for that alone, cannot fail to hold the attention and stimulate the thought of those who are concerned with the problem. This volume is a sequel to the author's "Josephus" and, since the story is still far from complete, a third dealing with the last phase of Josephus' life may be expected to complete a trilogy.

CORRESPONDENCE

A United Religious Movement?

EDITOR THE CHRISTIAN CENTURY:

SIR: During the holidays I took a carload of students from West Virginia to the Student Volunteer conference. We had the opportunity at least to look in on five different conferences. The L.I.D., S.V.M., theological students conference, cooperative conference and the American League against war and fascism. The two conferences that seemed to be most vital to me were the conferences held by the cooperative group and the American league.

Unlike all the other conferences the American league brought a great number of people from all kinds of industrial life. These delegates came representing a group and were able to speak for their members. They had something to bring to the conference in terms of group experience. It was a business conference at which most of the delegates were determined to finish the important business. The process of arriving at decisions was democratic.

This conference also impressed me because although it represented in its membership a wide range of religious and political convictions it was able to follow through with a great sense of united purpose without divisions on religious and political issues. I heard more about "Christian youth building a new world" in challenging imaginative terms at this conference than I did at Indianapolis. The leadership was very much from the church. There were few there as students, proportionately, but may it be that in the American league is the beginning of what is to be a united religious movement?

Morgantown, W. Va. ALFRED LEE KLAER.

Private -- Keep Out!

EDITOR THE CHRISTIAN CENTURY:

SIR: Why not let us Methodists settle our own family troubles? Your editorial "Decisions Confronting the Methodists" clearly demonstrates how very little you understand our problems, or appreciate the efforts of Christian men to reach the best possible solution of these problems. May I kindly say to you who are ever preaching Christian unity, that if every man were as unyielding in his prejudices as you are, there would never be any union in Christendom?

The proposed plan of union may not be a perfect plan; but there is a conviction in all the churches concerned and among all the races involved that this is the best possible plan that can be obtained, and the best yet submitted since separation. All you appear to be able to see are the differences between north and south over the racial question; so in you rush waving the red flag of "Jimcrowism." Why not for one time rise above your prejudices, and think of the best interests of the "colored man"? There are many who feel that his future interests demand the development of his racial pride (not prejudice) to the extent that he is loyal to doctors, lawyers, merchants, schools and churches of his own people. It might be of interest to you to find out how the colored man on the Mexican border would like to worship in the same church with the Mexican. You will find as much difficulty there as in Alabama to unite the white and the black. Is it not true that God has not only created us of one blood; but that he has also made racial boundaries which all races should recognize and respect in the bonds of Christian brotherhood? The proposed plan of union gives the colored race the great opportunity of running its own affairs within its own jurisdiction, and yet of having equal rights with other jurisdictions in the great united Methodist church. His bishops will be elected by the ballots of black men and women; and not by a few black ballots and many white ballots. He will have a far greater opportunity and voice in the religious development of his people under this plan than under some other plan that did not thus protect his rights.

Fourth Ave. Methodist Church, Louisville, Ky. LEWIS N. STUCKEY.

The Same Imperatives

EDITOR THE CHRISTIAN CENTURY:

SIR: Many a reader of your editorial regarding the Student Volunteer convention in Indianapolis who was also an attendant upon the sessions—perhaps as an onlooker like myself—will feel a strong reaction against many of your conclusions. You say "the imperatives which gave being and form to the movement as it used to be have ceased to operate." The young people to whom I talked were as tremendously moved by the address of Robert E. Speer as were the young people of twenty years ago. We had four boys and four girls in our house besides our own, from two different colleges, and so I had an opportunity of observing their impressions. They declared this was the high light of the convention. It had the same imperatives as of yesterday. Dr. Kagawa, who appeared a second time on the program to speak definitely on the cooperative movement, started with the same doctrinal basis as was featured in other conventions. Might it not be possible that your own attitude opposing definite doctrinal positions is as definitely dogmatic as anything the archbishop of York or Dr. Roberts could have said?

Irvington Presbyterian Church, Indianapolis, Ind. JOHN B. FERGUSON.

Germany—What Business Is It of Ours?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have essentially differed from your interpretation of the German situation, particularly regarding the Protestant church, with which I am quite familiar. I was reared in Germany, confirmed in the Evangelical Lutheran church, have kept in constant touch with laymen and ministers there during my early three decades of residence in America; I majored in church history in the University of Chicago divinity school, and have just returned from a visit to Germany. There I had very informative contacts with hundreds of persons, including university professors, teachers of theology, pastors, laborers and sailors. Interestingly enough, not one layman denied my thesis, that the German church has earned all its present troubles and that the finest aid and comfort foreigners can administer to their German brethren is to leave them gloriously alone to solve their own problems, which they will certainly accomplish. The clergy disagreed with me, if at all, in one point only, namely, theology. In this department the hallowed theological metaphysics are still inculcated into the theological students. Early Old Testament stories still pass as history

to the continued disgust of thoughtful laymen both high and low.

May I state some items that I consider irrefutable? (1) That the third reich is the fruit of the "treaty" of Versailles. Critics of the present regime might well have heeded the warnings of sane thinkers such as John M. Keynes, some sixteen years ago. (2) That the much maligned national socialist party is a natural result of the policy of the "Tiger" who sentenced twenty millions of Germans to death. Out of the masses of the disinherited the party forged this weapon, causing them to believe that the world still had room for them. There should be no great wonderment at certain violent elements in view of their origin. Revolutions are not summer outings, as students of American history well know. Even concentration camps and exile have been known here. (3) That while much is being said concerning the German concentration camps, those of Austria should not be overlooked. Of course these victims are Germans with nazi leanings! Of them there are numerically even many more than in the prisons of Germany, and in proportion to the populations perhaps ten times as many. The silence of the American press on this point is self-condemnatory. (4) Entirely too much has been made on this side of the Atlantic of Karl Barth. He does not represent German church life. He refused to obey the laws of the country in which he was a guest, and thereby he becomes a hero to distant America, though the Harvard faculty obeyed a similar command! (5) The nazis are largely right: the theology and the methods of German Protestantism did not keep pace with the social-historic evolution of the country. Unless in both a profound reformation recovers lost ground, no amount of foreign interference can save the church. As a leading theological teacher readily admitted: the German minister is to the people merely a master-of-ceremonies at baptisms, confirmation, weddings and funerals. Yet he lacked the impelling desire for a thorough reformation. Those who have succeeded in keeping the church in contact with the masses, the exceptions, have generally been isolated personalities. One pastor who succeeded greatly in an indifferent community had failed three times to pass his examinations in theology. (6) As to the Jews. Why not believe certain of their own leaders, that the present anti-German campaign is certain to fan into flame a smouldering American anti-semitism? And why not inquire of the American cotton industry, for example, how the boycott reacts on our own country? (7) And if because of German discrimination against radical minorities the Olympic games ought to be canceled, how did we have them, while ten per cent of American citizenry are factually disfranchised? (8) Why not print the essential information concerning the Catholic church in Germany, also? The total impression given by American church-life is that of defending the vested interests of the churches abroad, both Protestant and Catholic. (9) As to "neo-paganism," it lacks sufficient vitality, I believe, to displace the church. And if it were otherwise, only the church could be responsible. Why, therefore, concern ourselves with the matter? Moreover, actual paganism hiding behind a screen of Christian forms and teaching is a more insidious enemy to the church than open emphasis of ancient religious concepts and usages. (10) The government of Germany truly desires to strengthen the church. It had to deal with the established atheist bodies. Had communism won the place now occupied by the nazis, there would be no question of a church struggle. The church would be dead. My own fear is that there will be more compromise than needed reformation.

McKeesport, Penn. JOHN F. C. GREEN.

Automobile Control

EDITOR THE CHRISTIAN CENTURY:

SIR: In the light of an experience covering about 145,000 miles of driving, I would recommend:

That licenses be granted only to persons over 21 years of age, after a rigid examination that would take into account, not only the applicant's ability to handle his car, but also his mental alertness.

That every applicant for a license be made to declare whether or not he uses intoxicating liquors, and if the answer is "yes" the license should be denied him. Similarly no licenses should be renewed in the case of persons who make such a declaration; and anyone caught driving a car while under the influence of liquor should have his license permanently revoked.

That all cars sold to the general public be equipped with a governing device that would limit the speed to 40 miles an hour. This is ample for any vehicle that is not guided by two rails.

Philadelphia, Pa. PAUL T. WARNER.

The Question Box

What are some of the more important biblical manuscripts found in recent years that throw light on the text of the New and Old Testaments? Have there been "finds" of significant value in the past few years that scholars consider comparable with the great uncial manuscripts in London, Rome and Paris? F. R. W., St. Paul, Minn.

THE best discussion of this subject is given in "The Schweich Lectures on Biblical Archeology for 1932," by Frederic G. Kenyon, librarian of the British Museum, entitled "Recent Developments in the Textual Criticism of the Greek Bible" (London, Oxford University press). Very important additions have been made to the apparatus of textual study of the Bible since the appearance of the English Revised Version of the New Testament in 1881. A mere suggestion can be given in the space available here.

(1) In 1892 two Cambridge ladies, Mrs. Lewis and Mrs. Gibson, discovered and photographed a Syriac text of the Gospels in the Monastery of St. Catherine at Mt. Sinai. It was a palimpsest, and the Gospel text underlay a Syriac writing dated 778. This text was published in 1894. (2). Two groups of minuscule (small, cursive letters, as distinguished from the uncials, or capitals) Greek manuscripts, known as Family 1 and Family 13, each containing four manuscripts have come to light, the first group perhaps of Palestinian origin, the second from Calabria. (3). A group of four cellum manuscripts was acquired in 1906 from Cairo by Mr. Charles L. Freer of Detroit. Two of them contained portions of the Old Testament, and two of the New. They appear to be of the sixth or possibly of the late fifth century. They are in the Freer Oriental collection at Washington. (4). The Washington manuscript of the Pauline epistles is another "find." The text is Alexandrian. (5). There are the Koridethi Gospels, so called from the monastery in the Caucasus where they formerly belonged. They are now at Tiflis. (6). Several Greek manuscripts on vellum were found variously at Rossano, Beret in Albania, Cappadocia, Patmos, Sinope, Mt. Athos, Sinai and Jerusalem. (7). Papyrus fragments have been discovered of which the Oxyrhynchus collection contains fifty biblical fragments; and the total number of such fragments, some of which are too small to be of much value, runs to 157 items from the New Testament, and 174 from the Old. They date from the third to the seventh century. (8). The Coptic Versions. Several manuscripts, mostly in the Sahidic text, and on Papyrus, have been found in Egypt, containing various portions of the Bible, and dating from the fourth to the eighth century.

The most important discovery made since the Codex Sinaiticus was found by Tischendorf in 1844, was a group of papyri from Egypt acquired by Mr. A. Chester Beatty in 1931, consisting of parts of twelve manuscripts, of which eleven contain portions of the Greek Bible, dating from the second to the fifth century. These contain substantial portions of the Gospels, Acts, the Pauline epistles, Revelation, Genesis, Numbers, Deuteronomy, Isaiah, Jeremiah, Ezekiel, Esther, Daniel, Ecclesiasticus and Enoch. Previous to this very important addition to the working biblical materials there had been nothing save some small fragments, earlier than the middle of the fourth century. There are now in hand substantially ten books of the New Testament to be assigned with some confidence to the third century, and eight of the Old Testament covering nine books, of which one is as early as the second century and five not later than the third. This pushes back the date of portions of the New Testament fully two centuries beyond the Vaticanus and the Sinaiticus.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

New 'Red' Scare In Methodism

Social Service Federation Attacked for Evanston Session—Warns Against Shackles for Science

(Correspondence from Chicago)

CHICAGO, Jan. 20.—The proceedings of the Methodist federation for social service, meeting during the past week at the Evanston Y.M.C.A., have drawn the wrath of the Conference of Methodist laymen and also of the conservative newspapers of Chicago. Charges of "red" propaganda and "soviet tie-up" have been recklessly hurled and Dr. Harry F. Ward, of Union Theological seminary, and Bishop Francis J. McConnell, of New York, have been particularly singled out for attack. The proposal about which the laymen and newspapers are most furious is that the federation should cooperate with the American League against war and fascism, which, these pseudo-authorities insist, is a communist organization. Well, here is the committee on arrangements, and if anyone can find a communist among them he has a keener eye than this reporter: Rev. Owen Geer, assistant secretary of the Methodist board of education; Rev. Hayes Beall, of the same board; Prof. Harris F. Rall, of Garrett Biblical institute; Dr. Wade Crawford Barclay, of the Methodist board of education; Dr. Gilbert Cox, of Appleton, Wis., and Rev. W. B. Waltmire, of Chicago. These men certainly seek to bring the existing social order to judgment in terms of the ethics of Jesus, but to call them "reds" is absurd.

* * *

Try To Make This Out!

William Helm, secretary of the Conference of Methodist laymen, which is fighting the social liberals in the Methodist church, released a formal statement the other day demanding that the name "Methodist" be eliminated from the social service federation's title. It is a perfect model of obfuscated writing. I challenge anybody to make head or tail of this paragraph: "Christianity is the religion of social complexity and conflict, not the faith of passive dependence upon bread alone in a society of large stomachs and recessive brows. The abundant life as Christ conceived it is not to be found in supine security but in conflict, uncertainty and sacrifice which combine to life interests above the neckline into psychological and spiritual consideration; into realms of increasingly diverse technique and professions." This is a fair sample of the entire statement.

* * *

Churches Celebrate Anniversaries

The Normal Park Baptist church began yesterday a week's celebration of its golden anniversary. This church, which has become an influential factor in the religious life of the community, began in a tent when Normal Park was mostly open prairie on the south borders of Englewood. On the roster of its former pastors are Dr. Frank L. Anderson, recently deceased president of International Baptist seminary; Rev. Milton M. McGorrill, now pastor of Fountain Street Baptist church, Grand Rapids, Mich.; Rev. James B. Ostergren, pastor of First Baptist church, Lewisburg, Pa., the site of Bucknell university; and the writer of this column. The present pastor, Rev. John G. Koehler, is giving the Normal Park church able and vigorous leadership.

The Elsdon Methodist Episcopal church, of which Rev. Ray Honeywell is pastor, also began yesterday a four day celebration of its 45th anniversary. Dr. R. Scott Hyde, superintendent of the western district of the Rock River conference, preached the anniversary sermon.

* * *

Prof. W. F. Ogburn Sounds Warning

Each January the trustees of the University of Chicago give a dinner to the faculty. At this year's dinner, Jan. 9 at the Shoreland hotel, Prof. William F. Ogburn, noted sociologist, who served both on President Hoover's commission on "Social Trends" and President Roosevelt's NRA, was selected as the faculty representative on the program. He took advantage of the occasion to make some very important predictions, based upon what he believes to be clearly evident social trends. He predicted a closer union between government and business, and, as a result of that union, a social philosophy of an emotional nature that is like a religion. He pointed to developments in Italy, Germany and Russia as indicating the sort of thing that is likely to happen in America, although he anticipates that the relationships between business and government will take a different form here. But in it all there will be little freedom for social science. "The social science that is in conflict with the religion of nationalism," he said, "will be forbidden as truly as in an earlier age the science that declared the earth was round was interdicted by religion." Science, he was sure, will ultimately win, "but it may take centuries." The churches would do well to take very seriously the warning of this eminent sociologist.

* * *

And So Forth

Dr. Shailer Mathews, who established the extension lectures in religion at the University of Chicago 15 years ago, while dean of the divinity school, will be the lecturer at the winter quarter series, beginning Tuesday evening, Feb. 4. The general title of the lectures will be "New Faith for Old."

The program of the fifth annual Ministers' week at the Chicago Theological seminary, Feb. 3-7, has been completed, and provides a rich intellectual, social and religious feast for those able to attend. Dr. Arthur E. Morgan's Alden-Tuthill lectures on "Character in Business and Government" are to be given on Wednesday evening and Thursday afternoon and evening, Feb. 5-6.

CHARLES T. HOLMAN.

Discontent Grows Within Germany

Nazi Economic Opportunism Facing a Crisis—Church Struggle Goes On—Underground Propaganda

(Correspondence from Germany)

FRANKFURT, Dec. 30.—The third reich enters 1936 with the conviction that come what may and at whatever cost to the population in general, the state which national socialism has "unified" shall win recognition as a great power from the rest of Europe through the might of its strong right arm. The recent utterances of party leaders have brought home to the general population once more what it has already learned through practical experience, that sacrifice will have to be continued in order to supply the new armaments and train the new fighting forces. Nowadays, in view of the continued scarcity of butter and certain other necessary foodstuffs, it is not uncommon to hear even good party men complaining and around many a "Stammtisch" the comparison between soviet Russia and post-1933 Germany is frequently heard.

* * *

Economic Outlook Growing Darker

However far national socialist leaders may claim to look into the future in the realm of ideas, it is certain that in practical economics their vision is limited to the immediate future. Like Mr. Micawber they are always waiting for something to turn up, always looking for other sources of financial aid which they may tap. The great speed with which armaments have been manufactured during the past 18 months gave employment to the heavy industries, in particular, and enabled Hitler to claim great reductions in the number of workless. But this process cannot continue much longer, so that even the official Institute for Business Research foresees 3,000,000 unemployed before the end of the present winter. Add to these the number who are too proud to ask for aid and those who are ineligible and it can at once be seen that national socialism has by no means solved this country's unemployment problem. Today, financiers in this city (and Frankfurt contains many of the best of them) frankly admit that not only are they unable to judge the financial situation of the reich, since only such figures are published as the government considers fit, but also that things have so developed that even the cabinet does not know how long the country can continue drifting along on the bankrupt's policy of borrowing.

* * *

National Socialism Is Opportunistic

The question as to what is national socialism periodically arises and the answer seems to depend entirely upon what particular audience it is intended to appease or win over. Some stray voices among the radicals in the party can still be heard

mumbling about the whole 25-point program and nothing but the program. Yet, in reality, these people can always be brought to order by a reminder as to the exigencies of the present situation and emphasis upon the fact that rearmament involves a "go-slow" policy for some time to come. This is the reason why it is still possible for Dr. Hjalmar Schacht, Germany's economic dictator, to go on preaching pure and unadulterated individualism such as any liberal of pre-war years can accept. Dr. Schacht, after giving hostages to opportunism in his designation of Hitler as a heaven-sent leader, even admitted the heresy that a leader in the economic world could err. If so, some Germans are beginning to ask, why not also in politics?

Hitler's reply to Dr. Schacht's individualism cited the German state railways as a splendid example of his conception of practical socialism since they served the community rather than the individual. Such state-capitalism or state-socialism (it depends upon how one looks at it) is hardly a national socialist conception, and reveals yet again how little new there is in the present regime's ideology. In fact, it is mainly because of nazidom's shyness at defining itself that so many persons of such contrary views can continue to rub along together on the road to German nationalism. Nazi doctrine today is just what is for the common good, as decided by party leaders.

* * *

Nazis Take Over Arms Factory

National socialism "officially" respects the rights of private property—that is one of its fundamental "principles" according to an earlier speech of Der Führer. Yet every day the government or the party appropriates private property, especially if it is Jewish-owned, and it needs it. An outstanding case of this sort, worth noting because of the "logic" which underlay such action, was the recent expropriation of the Suhl arms factory, owned for many years by the Simson family. This factory, in Thuringia, was taken over by the local nazi leader and converted into a concern for manufacturing perambulators. Guns turning into baby-cars is superficially reminiscent of swords turning into ploughshares, but the Hebrew prophet could hardly have imagined this 20th century fulfilment of his prophecy! The Simson family, in addition to losing their factory, have also had to "compensate" the community, to the tune of many millions of marks, for the allegedly illegal profits made during the post-war years because they enjoyed the privilege of continuing the manufacture of small arms, under the Versailles treaty. It is naturally to be expected that Messrs. Krupp, Thyssen & Co. will also be dealt with in the same way in the near future!

This action is a clear indication of the extra-legal way in which the nazis intend to deal with the problem of the Jew in industry. Legislation is not to be expected, certainly not before the Olympic games, as this would only alienate still further circles abroad, from which it is expected to draw visitors during the coming summer.

* * *

Totalitarian Regime Now Holds Church

The problem of church and state is no nearer solution today than it was three years ago. Herr Hans Kerrl, minister for ecclesiastical affairs, soon showed that he had no intention of allowing the *spiritual* leaders of the Protestant church any opinion in the future reconstruction of their own institution. The new year opens with totalitarianism as unrelenting in ecclesiastical matters as in other spheres. Racialism is as basic to a nazi solution as it ever was. Evidence of a desire to compromise with the state has been revealed in the "moderate" section of the confessional synod. This certainly makes the struggle of the rest of the opposition all the harder, but does not in any way aid towards a permanent solution along Christian lines.

* * *

Neo-Paganism Making Slight Progress

Despite the parlous condition in organized Christianity in this country, neo-paganism has not made any great progress during the past year. The three leading groups, the Ludendorff league, the German Faith movement of Professor Hauer, and the German "Volkskirche" of Dr. Dinter, continue their exhortations in regular periodicals, but are treated by the average German as freak organizations which will die natural deaths, in due course, provided they are not bolstered up by state aid. General Ludendorff and his wife continue to preach the virtues of Thor and Wotan, while the other two groups have quarreled and brought charges and counter-charges against each other in the law-courts. Dr. Dinter, it will be remembered, has long preached the doctrine of a nordic Christ, born in Pomerania or Mecklenburg, and his purpose in going to law is clearly to obtain a verdict accepting this "full Aryan" interpretation.

* * *

Underground Propaganda Feeds Public Cynicism

The problem of compromise, of service to the ideal or submission to the so-called demands of everyday life, is as old as moral consciousness. There is no need to come to Germany for evidences of it. But it is often heartrending to see how sorely tried are many good Germans today in their desire to act rightly and yet at the same time continue to have the means whereby to keep their homes together and their wives and families from starving. Men who three years ago hailed national socialism as the savior of Europe from bolshevism, who expected that Jan. 30, 1933, would mean simply another change in government and nothing more, now have to look on and see things happening which fill them with amazement and horror.

The situation is made to appear all the worse since the lack of real information makes them exaggerate still further what they think to be happening. Here, in the Rhineland, educated people, whether nazis or not, have long ceased to believe what appears in their own press and accept almost anything which the foreign press may publish, even though it is often only half-true. The flow of illegal propaganda material into the works and factories of this area continues, despite the activities of the secret police; but reliable reports show that even this is small compared with the amount which finds its way into Berlin and certain other areas. More than one nazi leader has been glad to get hold of such material, for the sake of knowing what is really happening in the third reich!

A. S. Eker.

New Rift Among Fundamentalists

Twelve Trustees and a Professor Resign from Westminster Seminary—Merge Denominational Papers

(Correspondence from Philadelphia)

Philadelphia, Jan. 15.—Twelve of the 29 trustees and one of the faculty founders, Dr. Oswald T. Allis, professor of Old Testament, at Westminster Theological seminary here have resigned in the controversy over the support of the Independent board for Presbyterian foreign missions. They are Dr. Clarence E. Macartney and Dr. Maitland Alexander of Pittsburgh, Dr. Samuel G. Craig of Princeton, Dr. John T. Reeve of Syracuse, Dr. Charles Schall of Wayne, Dr. Frank R. Elder of Cincinnati, Dr. Alexander Alison, jr., of Bridgeport, Rev. T. Stacy Capers of Hollidaysburg, Rev. John H. McComb of New York, Rev. T. Roland Philips of Baltimore, Rev. J. A. Schofield, jr., of Gouvereur, N. Y., and James F. Schrader, Esq., of Philadelphia. Owing to ill health, T. Edward Ross also resigned. The board of trustees announced that "the seminary will go forward in accordance with the policy favored by the faculty, followed from the beginning, on the basis of which it has made its appeal for funds."

* * *

Clarence Macartney Speaks for the Withdrawing Trustees

"The twelve," said Dr. Macartney, conservative leader and former moderator of the general assembly, "found themselves in disagreement with certain policies advocated by the majority of the faculty. In view of this conflict of opinion, in order that the work of the seminary might be carried on without division or dispute, these men tendered their resignations. In its brief history the seminary has been signally blessed of God, has sent into the ministry men full of Christian zeal, 'rightly dividing the word of truth,' and has made a faithful witness to Christ and the everlasting gospel."

Behind this crucial change there has been for two or three years the growing divergence of attitude between these 12 trustees and Dr. J. Gresham Machen, Dr. Cornelius Van Til, Prof. R. B. Kuiper, Dr. H. B. Stonehouse, and Prof. Paul Wooley of the faculty, who threatened to resign and forced the decision. The faculty opposed the increasingly unfavorable attitude toward the Independent board and the Presbyterian Constitutional Covenant union, as reflected in the journal, Christianity Today. Now full harmony prevails between board and faculty.

* * *

Presbyterian Constitutional Covenant Union Publishes 'Guardian'

Organized here last June with over 100 present from as far west as Chicago and as far north as Syracuse, the Presbyterian Constitutional Covenant union now issues twice a month the Presbyterian Guardian, edited by Rev. H. McAllister Griffiths. Through its executive committee, chapters, regional organizations, and annual convention, the union aims to defend the Pres-

byterian constitution, that is, "to defend the word of God upon which the constitution is based, the reformed faith, and the principles guaranteeing freedom from implicit obedience to human councils and courts and recognizing instead the authority of God." A. F. Miller of Moorestown, N. J., is president.

Six of these "guardians of the faith" are now on trial for their refusal to sever their connection with the Independent board for Presbyterian foreign missions as ordered by the general assembly: Rev. Harold S. Laird of Wilmington, Del., before the special judicial commission of his presbytery, and five at Harrisburg before the permanent judicial commission of the synod of Pennsylvania: Rev. Merrill T. MacPherson of the Central-North Broad street church, Philadelphia, Rev. Charles J. Woodbridge, general secretary of the Independent board, Prof. Paul Wooley, registrar, and Rev. Edwin H. Rian, field secretary of Westminster seminary, and Editor H. McAllister Griffiths of the Presbyterian Guardian, who serves as their counsel.

* * *

New Methodist Hymnal Well Received

The new Methodist Hymnal has had a cordial reception in the churches of the Philadelphia conference. Many have already installed the new hymnal, some as memorial gifts by individual members. Under the direction of Dr. George W. Henson, chairman of the conference committee on the introduction of the new hymnal, hymn sings have been held at Allentown, Bristol, Cynwyd, West Chester, West Philadelphia, and twice at the Philadelphia Preachers' meeting. An eclectic, well-chosen compilation of 565 hymns, the new hymnal is for the Methodist Episcopal church, the Methodist Episcopal church, south, and the Methodist Protestant church.

* * *

Council of Churches Enters Silver Anniversary Year

Organized at Altoona, June 6, 1911, the Pennsylvania council of churches has begun its 25th anniversary with the theme, "Cooperative Christianity Marches On!" Under the untiring leadership of Executive Secretary William L. Mudge, it has for its 25th year 25 denominations, 23 in regular membership and two affiliated, and 34 ecclesiastical bodies. During the past year the general conference of the Schwenkfelder church and the Washington (Negro) conference of the Methodist Episcopal church were received into membership.

* * *

'The Messenger' Published For Merged Churches

In place of the Reformed Church Messenger, edited by Dr. Leinbach, and of the Evangelical Herald, edited by Dr. Hortsmann, the Messenger will appear on Feb. 6, with Dr. Leinbach as editor-in-chief and Dr. Hortsmann as associate editor, as the new weekly for the merged Evangelical and Reformed church. Its friends wish and predict for it gratifying success. Now that the "wedding" ceremonies of the Evangelical synod and the Reformed church are over, this happy union of two households of faith is going forward with harmony and headway in the enlarged church family.

CHARLES DANIEL BRODHEAD.

Compton to Give Earl Lectures

Nobel Prize Winner Will Speak on Man's Freedom—Advocates Constitutional Revision

(Correspondence from Northern Calif.)

SAN FRANCISCO, Jan. 17.—Prof. Arthur H. Compton of Chicago, Nobel prize winner, en route with his wife to the Antipodes, will deliver five lectures on the Earl foundation in connection with the pastoral conference of the Pacific school of religion in Berkeley beginning Jan. 20. The first two evening lectures will be on the university campus. He will discuss "The Freedom of Man," the topic of his recent book published by the Yale press. Prof. Gregory Vlastos of Queens university, Kingston, Ont., will be one of the conference leaders. Dr. Joseph A. Vance of Detroit, moderator of the Presbyterian general assembly, will speak at the afternoon session on Thursday. Bishop Parsons, Dr. Frank Linder and Dr. Jesse H. Baird are the devotional speakers. The original gift of $50,000 of the Earl foundation has been built up with accrued interest and careful investing to $80,000. This was given for the purpose of "higher evangelism." Local Disciples will hold a one day gathering preceding the conference at the call of Milo J. Smith.

* * *

Migrants on The Way

Agricultural migratory job-seekers and their families, totaling 37,331, entered California over the main highways from June 17 to Nov. 15. The drought states supplied 74.1 per cent. Many of these were farmers whose land had been destroyed by drought and "dusters." A majority were farm workers "following the crops," or were persons who hoped to find work in agriculture. Oklahoma led with 6,129 migrants, Arizona was second with 3,221, Texas third with 3,023, Arkansas fourth with 2,349, and Missouri fifth with 2,122.

* * *

School Head Leaves

Dr. Edwin A. Lee, prominent Presbyterian layman, for the past two years superintendent of the schools of San Francisco, has resigned to become director of the National Occupational conference, an activity supported by the Carnegie corporation. He will be greatly missed when he goes to New York.

* * *

Progressive Education

Vierling Kersey, state superintendent of public instruction has formulated a plan of temperance, peace and safety education which marks a forward step. For the first time the schools will assume responsibility for definite training for government service, including elective offices.

* * *

Constitutional Revision

Division of our distressing state constitution into a fundamental framework and an accompanying body of "endorsed statutes" was advocated before the new consti-

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tution section of the Commonwealth club recently by C. C. Young, former governor of California. "The present constitution," he said, "was adopted at a time of great economic and political unrest, when there was a strong prevailing distrust of all officials. Matter was inserted which normally should have been a part of ordinary statutes, and the legislature was so restricted that subsequent amendments were necessary in great numbers." Gov. Young suggested that the constitution be revised by retaining in it everything of a fundamental nature, with all obsolete material omitted and placing controversial matters in a body of endorsed statutes, together with the eleven initiative statutes already adopted. "It should be provided," he said, "that this body of endorsed statutes could be repealed or changed only by vote of the people. The fundamental constitution should then be made a little more difficult to amend."

* * *

International Gathering

An International service, participated in by Filipinos, Chinese, Mexican, Japanese and Caucasian as well as Negroes and American Indians was conducted at the International Friendly center of the Methodist church in Modesto, Dec. 22. The service, under the title of "We've a Story to Tell to the Nations," was under the direction of Miss Bernice Wood, who is the friend of many peoples. On the next evening the high school young people of the church, in their caroling, sang exclusively at the homes of the poorer nationals from other countries.

* * *

And So Forth

Robert T. MacFarlane, pastor of the Fremont Presbyterian church of Sacramento, has been called to the Seventh Avenue Presbyterian church of San Francisco to succeed A. H. Saunders who took up his new duties as pastor of the First Presbyterian church of San Jose on Jan. 1.

E. A. Lowther will give a course on personal religion at the Pacific school of religion this semester.

Dr. Samuel McC. Cavert of the Federal council will address the Oakland minister's luncheon on Feb. 1, and the annual dinner of the federation that evening. The day following he speaks at the San Francisco federation meeting.

Dr. H. E. Fosdick's broadcast sermons are again a feature of Sunday dinners on the coast, as he comes on at 1 p.m. Pacific time. Many complaints were registered when he was dropped several months ago. Religious broadcasting in the state is at a low ebb.

STANLEY ARMSTRONG HUNTER.

Rural Church Day At Cornell

Rural church day is to be observed at Cornell university Feb. 11 during Farm and Home week. Speakers are Mark A. Dawber of Philadelphia, Mark Rich of the Rural Institute for religious workers, E. R. Bowen of the Cooperative League in the United States and John Reisner of the Agricultural Missions foundation. Three rural church trends—church unity, economic cooperation, and a spiritual interpretation of agriculture, are being dealt with on the program. The Rural Institute for religious workers is cooperating with Cornell university in planning the program.

Harlem Church Is Social Laboratory

Membership of 13,000 Carries Vast Service Program—Ministers Union to Support Labor

(Correspondence from New York)

NEW YORK, Jan. 20.—Protestantism's largest church, and the oldest Negro church in the north, is the Abyssinian Baptist church in upper Harlem, less than 20 blocks from Father Divine's own headquarters. It was founded in 1808 and its present plant, built in 1921 at a cost of $420,000 and without a mortgage, houses a congregation of 13,000 members. It is a veritable beehive of activities and concerns itself with almost every social and cultural activity known to Harlem. It sponsors a WPA educational project in which, during the last semester, 1,850 students of all ages studied a variety of subjects suggestive of a college curriculum. There are many courses in health education. Negro history is taught, including current problems of personal adjustment and social and political control; business and commercial courses, radio engineering, photography, domestic economy and home management. There are also courses in literature and in dramatics and the fine arts. Seven hundred students during the winter semester were members of the Sunday school which, in itself, is a laboratory for religious education as taught in Columbia university. Ten of the teachers in the Sunday school are also on the Teachers college faculty, and seven of these, including the minister, are Negroes.

The minister of this church is the young and progressive Dr. Clayton A. Powell, who, as his father's successor, has continued and expanded the latter's social program. Dr. Powell has actively identified himself with anti-nazi activities, and has often stepped forward as a friend of hard pressed labor groups in his own Harlem.

* * *

$2,636,000 Obtained by Jewish Charities

A deficit of $2,636,000 was wiped off the books, and a budget of $4,050,000 for the support of 91 affiliated Jewish welfare societies was balanced, as a result of a city-wide campaign which was concluded this week. Samuel D. Leidesdorf, president of the federation, issued a warning along with his announcement, however. Said he: "The present annual income of the federation is tragically inadequate to cope with the needs that face our institutions." Mr. Leidesdorf stated that whereas the demands on private philanthropy continued at peak levels "dependable community support has not kept pace."

* * *

Ministers' Union Promotes Union Label Campaign

In an effort to get churches and other religious organizations to take definite action in support of union labor the Ministers' Union of America has created a union label committee. "As a first step in this direction," writes the committee, "we are urging all the ministers of New York to have their printing done in union shops and to have union labels on all such printing. . . . The Federal council of churches and the majority of religious denominations have come out in favor of organized labor. Similar stands have been taken by Catholic and Jewish bodies. These resolutions and social programs are meaningless unless the churches make a serious endeavor to practice what they preach. . . ." Leon Rosser Land, chairman of the committee, and minister of the Bronx Free fellowship, adds the comment that "this simple, practical gesture of cooperation will do more to convince labor that the church really means what it says than all the preaching that we can do during the coming year." The other members of the committee are Sidney E. Goldstein, of the Free Synagogue, and Bradford Young, assistant rector of the Holy Trinity church, Brooklyn.

* * *

White-Collar Workers Apply Pressure

Not the least significant among the many and varied activities in terms of our social unrest in this city is the identification of the professional (white-collar) worker with the cause of labor. During the past week there have crept into the news columns—and, at times, into the headlines—the activities of at least a dozen organized professional groups, as follows: Ministers and the teachers, within their own respective areas discussed various problems involved in their union activities. Bookkeepers, accountants and stenographers stirred themselves in active sympathy with and support of the threatened strike on the part of the strongly entrenched International Ladies garment workers union. Artists, musicians, and pharmacists threatened to strike against the WPA, and the engineers, architects, chemists and technicians, too, were engaged in organized efforts to better their working conditions. And last, but not least, the newspaper guild, the most vigorous of all white-collar groups, is conducting a valiant fight for the freedom of the press.

* * *

New York Awaits Dr. Kagawa

Toyohiko Kagawa is scheduled to arrive in New York city on Jan. 24. In the four days of his visit here he will deliver 17 scheduled addresses before such varied groups as the Greater New York federation of churches, the Foreign Missions Conference of North America, the Japanese residents of International house, Columbia university and St. Bartholomew's Episcopal church.

* * *

Father Divine Promotes "Righteous Government"

The inevitable has happened. "Father Divine," popular religious leader, and "God" to many of his followers in Harlem, has entered the field of politics with his newly organized "International Righteous Government" movement. Father Divine himself is not a candidate for office, and, according to his spokesmen, will remain in the existing parties. If President Roosevelt "acts with righteousness, justice and truth he will have the support of all the followers of Father Divine." A reading of the righteous government platform, however, which includes among its demands that doctors guarantee cures and be liable for the death of patients, that all counterfeit money be destroyed and that there be no more buying on the instalment plan, makes one wonder just how long it will be before the

RGM goes it alone. That too seems inevitable. Evening classes in citizenship, and other subjects of current interest, have been organized and are being well attended, and there are intelligent leaders among them, but one looks in vain for any adequate insight into the tragic conditions, racial and economic, that afflict Harlem, or for any clear-cut conception of what is involved in social change. Incidentally, it is doubtful whether there are more than 10,000 Harlem residents upon whose loyalty Father Divine can ultimately count.

EDWIN T. BUEHRER.

Nye's Peace Efforts Win Newman Award

Senator Gerald P. Nye of North Dakota is announced as the winner of the Cardinal Newman Award for 1935 for his "distinguished contribution to world peace." The honor, established as a recognition for "outstanding contributions to the enrichment of human life in science, literature, art, humanitarianism and government," will be awarded within a month at a public convocation by the Newman foundation at the University of Illinois. The citation refers to Senator Nye as "a refreshing example of a public servant who penetrates beyond current shibboleths and party labels and brings before the eyes of the great masses of our citizens the hidden factors which make for war and menace the peace of the world."

Dr. E. S. Briggs New Head of Christian College

Dr. Eugene S. Briggs, formerly supervisor of adult education in Missouri, will be formally installed as president of Christian college, junior college for young women in Columbia, Mo., Feb. 18, 19.

February 9, Interracial Sunday

The 14th annual observance of Race Relations Sunday has been set for Feb. 9, according to anouncement by Dr. George E. Haynes of the Federal council's department of race relations. A set of six leaflets offering suggestions for the observance of the day may be obtained for six cents from the Federal council, 105 E. 22nd St., New York.

Negro Achievement in Art To Be Broadcast

A broadcast on "Negro Achievement in Art" will be presented over station WIXAL on Race Relations day, Sunday, Feb. 9, at 5:15 p. m., eastern time. It is being sponsored by the Harmon foundation, inc. through the courtesy of Station WIXAL. The station, which is in Boston, is for short-wave broadcasting and may be dialed at 6.04 megacycles. The art contribution of the Negro to the culture and the development of civilization in America will be brought out through a 15-minute conversational discussion headed by Dr. Alain Locke, professor of philosophy at Howard university and Miss Mary Beattie Brady, director of the Harmon foundation. Two Boston Negro artists, Romeyn Van Vleck Lippman and Allan Rohan Crite, both of whom have recently received considerable notice for their work, will participate. "Negro Achievement in Art" is one of several discussions in a "Cultivation of Taste" series which have been broadcast over Station WIXAL on Sunday afternoons.

More Aid for Church Schools

British Government to Increase Grants for 'Voluntary' School Buildings—Temperance Crusader Dies

(Correspondence from England)

LONDON, Jan. 7.—The board of education has not waited long after the election to carry out some of the reforms promised by the government. For some changes an act of parliament will be needed, but for those which are described in a circular issued today only administrative action is needed. The board is not ready to commit itself to the policy of making nursery schools for children under five compulsory, but it will assist local authorities where they can make out a case for their necessity. It will double the grant made for carrying children to school by conveyance, a most valuable way of meeting the difficulties in dealing with children in hamlets and small villages. It will encourage also adult education by removing the restrictions hitherto imposed upon local authorities.

* * *

Grants for New School Buildings Involve Aid to Churches

There are other reforms described, but the chief change will be in the grant toward additional buildings for elementary schools. This has been 20 per cent; it is now to be 50 per cent from the first day of this year. To understand the meaning of this change it must be remembered that for some years now it has been accepted in principle that elementary schools should be divided into junior and senior, and it also agreed that the school-leaving age should be raised to 15. Hence the necessity for new buildings. But there are stumbling-blocks. Our elementary schools still keep a dual character, "voluntary" and "provided." The voluntary schools are held in buildings which belong to the churches, chiefly Anglican and Catholic. Therefore the increase of grants would have appeared a generation ago an encroachment by the churches upon the public funds. But there has been a great change in the relations between the churches and the plea that if the state changes the whole scope and character of education, these churches are entitled to further help in providing buildings will be heard with sympathy. Still, I should be surprised if there are not protests.

* * *

Notes on Current Events

The sea-powers' conference does not seem likely to do more than register the intention of Japan to stand for an upward limit, the same for all, beyond which no nation shall build.

The declaration of the President upon neutrality was given a great space in our press. There is certainly no strong feeling in favor of immediate action in starving Italy of petrol. The language of the President upon dictators has been received with sympathy. It is recognized that the prob-

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lems of making and keeping peace have new and difficult factors in the powers entrusted to such dictators as the Führer or Il Duce.

The ex-prime minister is to stand for the Scottish universities. His son, Malcolm MacDonald, will stand for the Ross Cromarty division. The conservatives have not adopted him but he will stand as a national candidate with the support of the liberal association. This is a division traditionally liberal; if, as is likely, Randolph Churchill stands as a conservative, there will be a battle royal. Whether this will mean a renewed breach between the Churchills and the government, I cannot say. If it did, then there would be some gain to record.

* * *

Charrington, Temperance Crusader, Dies

Sixty-five years ago a young man of great wealth stood outside a public house in the east end. A poor woman accompanied by two small children, brushing past him, pushed upon the door and said: "Oh, Tom, do give us some money; the children are crying for bread." The answer was a fierce blow from a brutal man and the wife and children were thrown into the gutter. The youth looked up to the sign above that public house and saw on it his own name, Charrington. From that moment he gave up his share in his father's brewery; he lost a million of money; for a time he was very poor, but ever since that day he carried on a mission in the cause of Christianity and temperance on the Mile End road, in the east end. He died last week after 65 years of evangelism.

* * *

New Year's Honors

The list of New Year honors is not easy to expound to readers in another country. Many of the names are familiar only in their own locality; but that is no reason why they should not be honored. Of the new peers one is the great newspaper proprietor, Sir James Gomer Berry, who joins his brother Lord Camrose in the upper chamber. The two brothers in a very short time won a position among the great press organizers. As proprietors of the Sunday Times they first became widely known, but they have added a large number of papers to their list. Both of them have shown a generous interest in many philanthropic institutions and have not grudged their personal service. No one who has worked for them will forget their courtesy and considerateness.

One of the most interesting awards is given to Miss Christabel Pankhurst who becomes a dame commander of the order of the British empire. The history of the family of Pankhurst is itself a convincing proof that truth is stranger than fiction. If any one had prophesied in the early years of this century that such an honor would be given, he would have been treated with scorn. Then the Pankhursts were waging a war for women's suffrage with immense courage and resource, but the powers did not smile on them. And what different ways they went afterwards! Of Mrs. Pankhurst a public statue stands to show how she commended herself to the constitutionalists. Miss Sylvia is still on the extreme left of politics; Dame Christabel preaches fundamentalist doctrines and the near approach of the second advent.

EDWARD SHILLITO.

New England Hails AAA End

Press Claims It Penalized East to Benefit South and West—Tufts Teachers Refuse Oath; Resign

(Correspondence from New England)

BOSTON, Jan. 16.—"The judgment of the supreme court in the Hoosac Mills litigation will receive an enthusiastic welcome from New Englanders," said the Boston Herald. "They have opposed the AAA, not because it was an effort to aid agriculture, but because they doubted its constitutionality and because it penalized the industrial east for the benefit of west and south. . . . The processing taxes were not the main difficulty, but made a desperate situation more desperate." The Post thought that the decision "compels the President to make his sole issue the amending of the constitution"; the Globe that "effective control of agriculture by the federal government could come only after such amendment." But our dairy farmers, speeding to emergency meetings, were not daunted, relying upon the mutual recognition of cooperation between farmers and distributors as the salvation of their industry. The Christian Science Monitor called the decision "a draught of cold water to a parched land. Textile men say it will transmit new vigor into the dragging spindles of mills now on the verge of bankruptcy. New England still faces baffling problems of labor, tariffs, southern wage differentials. Why should it find, facing an era of new industries, such difficulty in accepting the advice of Secretary Wallace to 'seek other fields of endeavor'?"

* * *

Rhode Island Tercentenary Stresses Church vs. State Issue

At the initial tercentenary observance of the Union Ministers' association of Rhode Island, Dr. Albert C. Thomas, of Fall River, with genial satire, drew a parallel between the situation now and 300 years ago. "Then, I, as 'one of the unspotted lambs of the Lord' from Massachusetts would browbeat the little colony populated by 'its social sewage.' To Roger Williams, separation of church and state was to be complete. He gave and still gives encouragement to the 'wild fanatics' of Massachusetts. Like Frederick L. Anderson saying to Gov. Curley: 'As a citizen I accept the authority of the state, but as a teacher of religion I cannot admit the authority of the state over me.' 'Very well,' says the governor, 'then, as a teacher of religion, don't you rebuke the state or suggest changes!' . . . But, wait, ye fearful saints of social action! Take fresh courage! Time marched on. Roger Williams must run the new city of Providence, hard enough job in any generation. Massachusetts is watching. In the name of freedom, 'lewd fellows of the baser sort' run in. They say: 'This is a free country; the transgressor must be true to his conscience.' Williams replied by the parable of the ship, the passengers, and the crew, and their responsibilities to the master." Dr. Thomas suggested adding to the inscription on Rhode Island's state house, "A lively experiment that a most flourishing civil state may best be maintained with full liberty in religious concernments," the words "that the message of religion, thus set free, may influence the civil state toward conformity to the will of God." But "social action must beware of too much intertwining with government: it must temper accusation with humility, tact, courtesy and the admission of other viewpoints. Otherwise, dangerous totalitarianism may come."

* * *

Cardinal Warns Against Sin in Voting

Cardinal O'Connell, addressing the Holy Name Society on Jan. 5, stressed civic duty. "There is a wave of admiration for the Catholic church which has not existed since the beginning of this nation. There was a public demonstration not long ago, by men who had the courage to speak out their conviction, that only in the Catholic church was to be found the life of grace. . . . I regret that, in other denominations, people are not going to church. . . . *You* must be more faithful because people are watching you. . . . The moment one of our people, truly or falsely, is accused of offense in public office, the answer comes: 'He's a Catholic.' Perhaps not much of a Catholic. But the church is a good mother and does not turn her back. She takes the blame. Any man who takes public office is unfit to be there—I mean as a Catholic—unless he realizes his responsibility before God and keeps honest heart and honest hands. . . . You know that certain individuals are unfit for public office. Then you commit a sin by voting for them. Let the world take notice that while we, as a church, are apart from all political life, Catholics are bound by the moral law in political, public and private life. . . . In a certain sense the responsibility almost of the government of the commonwealth is in our hands. I mean Catholic hands."

* * *

Boston Temple Studies Beliefs Of Modern Judaism

For 8 Wednesday evenings, beginning Jan. 8, Temple Israel, Boston, is conducting a course whose purpose is to examine, sympathetically but critically, the teachings and practices of the synagogue to ascertain what religious values and forms Jews as moderns should retain. Dean Willard L. Sperry of Harvard Divinity school, began the institute by considering "Strength and Weakness of Organized Religion" in general. Associate Rabbi Beryl D. Cohon followed, discussing "Our Crisis and Our Synagogue." David de Sola Pool, rabbi of the Spanish-Portuguese synagogue of New York, will answer the question: "What is Orthodox Judaism?"; Prof. Louis Finkelstein of the Jewish Theological seminary of America, "What is Conservative Judaism?" and Prof. Samuel S. Cohon of the Hebrew Union college, "What is Reformed Judaism?" Rabbi Harry Levi, of the temple, will summarize the three lectures, asking "What is the Jewish religious liberal to observe and why?" Two other speakers will discuss "The Social Ethics of Judaism" and "Nationalism and the Synagogue."

* * *

Bible Reading for Enjoyment Excites Congregation

If the Bible be the foundation of Protestantism, Rev. C. Donald Plomer of the United church, New Bedford, has started

something. While thinking about the 400th anniversary he faced the fact that very few of his people read their Bibles. Why not try to interest them in reading it for sheer enjoyment? He arranged "Directed Reading Sheets," with selections covering the Bible in five evenings. A committee enthusiastically took up the plan and secured homes. A letter of explanation went to the "hosts," to be read at the first meeting. Dr. Plomer reports that about 70 met each week and the groups maintained or increased interest. An hour seemed too short. Some wanted discussion, though this is not encouraged. There was a general demand for another course in the early spring, dealing with two or more "books" each evening, but keeping the idea of enjoyment uppermost. Selections were printed in the calendar each week and many read the passages twice over. Was it not when the Bible first burst on the English people, and they read it as they would any book, that it exerted the greatest influence?

* * *

Teachers' Oath Issue Will Not Down

The importance of the controversy raised by the new law is indicated by the fact that President Daniel L. Marsh devotes to it one-third of his annual report to Boston university. He gives cogent reasons for opposing the bill, and while advising the faculty to obey the law, points out that in swearing to support the constitution they assert its "bill of rights" and guarantee of academic freedom. "The universities of Russia, Germany and Italy have lost it, for lack of a clear ideal of learning and leadership." Tufts college has reluctantly accepted the resignations of Profs. Alfred C. Lane and Earl M. Winslow, who refused to take the oath, rather than risk revocation of its charter. Representative Dorgan, the author of the bill, expresses regret that the axe has fallen on such men, saying that he saw no reason why any should not take it. Why then was it necessary? Representative William B. Baker has introduced a bill to repeal, but the legislature is the same which passed the act at the last session.

E. Tallmadge Root.

United Brethren Take Vigorous Peace Action

More than 2,500 members of the Church of the United Brethren have signed a vigorous statement of unwillingness to serve their country in war. The statement asserts: "I, as a Christian citizen, hereby declare my love for my country, my purpose at all times to be a good citizen, and my willingness to lay down my life in the service of humanity. I further declare that, because of conscientious convictions, I cannot engage in war, and do protest the appropriation of my taxes for military purposes."

Lynching Record For 1935

A Tuskegee institute report indicates that there were 20 lynchings in the United States in 1935, five more than in 1934. Of the persons lynched, 18 were Negroes and two white.

Negro Woman Appointed to Youth Administration Office

Miss Juanita Sadler, Negro leader long associated with the Y.W.C.A., has been appointed as liaison officer for the National youth administration.

Provide Barrie With New Plot

Free Presbyterian Congregations in Scotland Rent by Alleged Signs of Worldly Conduct

(Correspondence from Scotland)

Whitley Bay, Jan. 16.—Peace has not yet returned to the Free Presbyterian church, whose troubles were mentioned in the Scottish correspondence in the issue of Sept. 18. Provost John Murray of Dornoch duly had his name erased from the roll of the Evelix church, ostensibly for refusing to "meet Evelix kirk session on three occasions in regard to his opposition services in this burgh," but actually as the logical conclusion to his six months' suspension for having allowed dancing at a children's Christmas party. The minister, in announcing this expulsion as the close of his routine "intimations" at a Sunday service, asked that it be not transmitted on the Sabbath day!

The public supposed this was the end of the matter, but rumors soon became current that one of the *ministers* of the denomination had been present at the party, too! The synod held a private meeting to discuss this most serious state of affairs, but at its conclusion gave out no statement to the press. However, not long after, scenes took place at the Inverness Free Presbyterian church, which showed that there are still some congregations in Scotland in 1935 not unlike that pictured by Barrie in "The Little Minister."

* * *

Elders Versus Congregation

It seems that on a Sunday morning while the minister, Rev. Ewan Macqueen, was in the vestry before entering his pulpit, there was a loud and unprecedented knocking at the door. When he opened the door, he was met by his elders, who handed him a document: "The elders and deacons of this congregation do hereby intimate to you that their presence at public worship here must not be understood as marking their approval of your protest against the finding of the synod on Wednesday, Nov. 20, 1935." A similar statement had already

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been read to the congregation waiting in the church. A congregational meeting was called, attended by 300 people. Mr. Macqueen told his people that he had been condemned by the synod without being heard. He then asked all those who approved of the action of his elders to stand up. About eight stood up, but in response to a request that all who disapproved should stand up, the congregation rose en masse. Mr. Macqueen then asked all who wished him to remain Free Presbyterian minister of that congregation to stand up. There was a remarkable response, practically all present jumping to their feet except four elders.

* * *

A Day of Prayer

The scene next shifts to the village of Uig in the Hebridean island of Lewis. Here there was held a day of solemn mourning in sympathy with the Rev. Ewan Macqueen in connection with the dispute between him and the synod. The congregation was asked to mark the day by public and private prayer "in the earnest hope that God might be pleased to disclose a solution for the settlement of the case, which would avert the infliction of a horrible injury to the reception of the message of salvation by sinners in the land." As the Free Presbyterian church has the smallest following of any Presbyterian church on the island, only a small proportion of the natives were affected by this call to prayer.

* * *

Paganism Rears Its Head on Skye

Finally, the Free Presbyterian communion not yet having enough problems on its hands, word comes from Skye of an elder being refused baptism for his child and being summoned before his kirk session. The complaint in this case is of double awfulness. The elder is accused of having gathered sheep on a Saturday evening, knowing that the sheep were to be transported on Sunday; and of having, while an elder, allowed his wife to attend a bazaar to raise funds for a new village hall where dancing might subsequently take place! This "Much Ado About Nothing" became an "All's Well that Ends Well," for the accusations were subsequently dropped on the crofter's explaining that he had been unaware that the sheep were going to be conveyed on Sunday. No public explanation was made as to which side yielded in the matter of Mrs. MacLeod's making purchases at a heathen sale of work! At all events, the innocent babe was solemnly baptized in the church and at a harvest thanksgiving service!

* * *

Church Attendance On the Wane

Meanwhile, the interest of other churches is concentrated on more serious matters: the conduct of public worship in such fashion as to help all who attend; maintaining missionary and other altruistic work in undiminished vigor; building of new churches in the many new housing areas which are still springing up on the outskirts of all the cities and large towns. There is no doubt that "church work" is much harder than it used to be, at least in Scotland.

MARCUS A. SPENCER.

Japanese Army Designs Fail

Aims to Absorb North China Checked—Student and Christian Leaders Call for More Resistance

(Correspondence from China)

SHANGHAI, Dec. 27.—The Christian Century for Nov. 27 came to hand a few days ago. The editorial on "Japan in China" calls for some clipping of overstretched interpretations. "Five provinces," it is stated, "are to be declared 'autonomous' and admitted to the benefits of Japanese economic and military tutelage." The latter phrase interprets fairly the wishes of Japanese militarists. But while these militarists have the will-to-annex all the territory mentioned that will has not had as simple a walkover as this editorial implies. One Yin Ju-ken did, it is true, start an "autonomous" regime in 25 "counties" of eastern Hopei province. He is intimately related to the Japanese militarists. The "secession" of these "counties" made it necessary that the central government do something about the situation. The government did not accept this "secessionist" regime. At no time, furthermore, has the agitation about "autonomy" been rooted in popular Chinese desires or movements in north China. What is happening is confined to militaristic and diplomatic circles, chiefly the former.

* * *

Chinese Organize Council For Two Provinces

Of course, Major-General Doihara, Japanese king-pin in north China, has been set on capturing by intrigue all the territory this editorial mentioned. But when on Dec. 3, General Ho Ying-chin, delegated by the national government, arrived in north China to attempt to bring some order out of the chaos there, Major-General Doihara found his anticipated checkmate blocked, for the time being at least. General Ho had previously left north China very much *persona non grata* to the Japanese militarists. To have him return as Chinese war minister indicated that Nanking did not intend to sign on any dotted line without determining to some extent what preceded it.

The result of General Ho's negotiations was the organization of the Hopei and Chahar political council to govern the two provinces concerned. It has a membership of 17 with General Sung Cheh-yuan at the head. The relation of Yin Ju-ken's "secessionist" regime to this new political council is not very clear yet.

This new political council does not altogether please the Japanese militarists. General Sung Cheh-yuan himself fought them and caused them heavy losses in the vicinity of the Great Wall early in 1933. He was formerly a subordinate of General Feng Yu-hsiang, whose feelings about Japan are among the notions it has been considered wisest to censor. "Not enough of the members of the council understand Japan," is one Japanese plaint. So far this move hardly seems to fit into just what Major-General Doihara wished. Certainly the new council is not as yet separated from the Nanking government. It is too early to say that the Japanese will not achieve their purposes in north China, but they have not done so—yet.

* * *

Autonomous Provinces No Novelty in China

All this is, of course, a move toward the end sought by the Japanese militarists. The Nanking government is trying to meet their demands—such as are made by a victor in a war—so far as can be done without actually submitting to the cutting off of another slice of China's territory. As a matter of fact the degree of "autonomy" assumed by the new political council is not greater than that in vogue in southwest China, or other sections. It is part of the question of "federal and states' rights" that is still wide open in China. Military pressure is bringing about in north China what independent desires achieved in south China. There is no visible reason why the two provinces concerned in north China should not stand by Nanking as well as south China unless the Japanese militarists force something else. That is the sinister element in the situation.

* * *

Student Agitation Increasing

The sinister military element in this "autonomy" development makes it suspect to China's intelligentsia. The students in Peiping have protested against it to the point of falling afoul of the police with some of them getting hurt. Shanghai students, also, have been following suit. A few days since they tied up the Shanghai-Nanking railway. They even commandeered a couple of trains and started to Nanking, but got only part way. So far their parades have, in general, been orderly. Students in many other places are likewise stirred. General Chiang wired the Shanghai students urging them to be calm and assuring them of his sympathy with their patriotic feelings. General Wu Teh-chen, mayor of Greater Shanghai, had an interview with the heads of the educational institutions concerned with a view to explaining the plans of the government and securing their aid in quieting their students. General Chiang plans to have heads of institutions together with student representatives visit him at Nanking for the same purpose.

* * *

Christian Leaders Call for United Front Against Japan

Chinese educationists in Peiping and Nanking have issued appeals to the government. A group of well-known Shanghai Chinese clergymen and Christian laymen recently issued, through the local press, a pronouncement on the present national crisis. This has been translated as follows: "We believe that every people has a right to existence and to the preservation of their national integrity. Recent events in north China make it plain that all our sufferings and compromises, all our yielding since Sept. 18, 1931, have not only failed to satisfy the insatiable demands of our aggressor, but have almost thrust our nation into the depths of an unfathomable abyss. For this reason, actuated by a sense of love for the truth, we feel the imperative need for a united front among all our people in fearless opposition to any attempt to alienate our territory and to any measure calculated to deceive or intimidate us into acquiescence in the surrender of our rights. We love peace, but we love justice more.

We are against action that will lead to unnecessary sacrifice, but we are not afraid to shed our blood for the sake of truth and justice. We pledge ourselves to back up to the utmost the nation-wide movement of resistance which has arisen throughout the country." Most of those signing this pledge are prominent leaders in Christian work. Among these are such as Dr. Herman C. E. Liu, president of the University of Shanghai, Mr. S. C. Leung, general secretary of the national committee of Y.M.C.A.'s in China and Mr. T. L. Shen, president of Medhurst college (London mission), Shanghai. Undoubtedly China's intelligentsia are moved by a growing feeling that the time for resistance to Japan's encroachments has come.

* * *

Magazine Articles Reveal Militarism of Japanese Intellectuals

In The Christian Century for Oct. 9, I referred to a speech critical of Japanese military operations in China made by Mr. Murobushi, a Japanese journalist of note. While making the tour in China which gave rise to his speech Mr. Murobushi asked Dr. Hu Shih, the well-known Chinese philosopher and writer, to express, in an article, his views on the Sino-Japanese situation. Dr. Hu Shih complied with an appeal to the Japanese which was published in the Japan Review (now known as the Economic Monthly). Mr. Murobushi as editor replied. Dr. Hu Shih urged that the Japanese "please talk no more about Sino-Japanese friendship. The problem confronting us all today is how to remove hatred and resentment between China and Japan." "Hatred heaped upon hatred," Dr. Hu Shih continued, "humiliation heaped upon humiliation must needs, one day, drive the whole (Chinese) nation to resistance." That would mean that China would employ a "havoc" policy to "cope with the 'havoc' policy of Japan." "When the time comes that China can endure no longer there will be an explosion and conflict."

It was to this straightforward revelation of the present temper of the Chinese that Mr. Murobushi replied. Dr. Hu Shih's article had, he said, been well received by Japanese intelligentsia. He regretted that a rapprochement had not been effected before Sept. 18, 1931. "Japan at present," Mr. Murobushi continued, "is forging ahead, with sails full, on the world sea of politics as if she were a kingly ruler. Those who curse her will be cursed back; those who prove to be her opponents will be smitten to pieces. . . . Relying on the power she possesses (Japan) has taken that attitude and her people have begun to recognize that mission." He then chided China because her present leaders do not understand Japan as well as Sun Yat-sen did. He excoriates Great Britain as China's real enemy. Finally, Mr. Murobushi urged that the intellectual elements of Japan and China should "join hands and strive hard to protect and uphold oriental liberty, the oriental heritage and the oriental civilization."

The most significant point about this reply of Mr. Murobushi to Dr. Hu Shih is its divergence from what he said in the speech made in Shanghai earlier. If Mr. Murobushi is a fair representative of present-day Japanese liberals then they are tarred as black as their militaristic countrymen in China. FRANK RAWLINSON.

Bishops Fail To Weaken Schools

Threats of Catholic Prelates Have No Effect on Enrolment in Protestant Colleges of Philippines

(Correspondence from the Philippines)

MANILA, Jan. 1.—Silliman university's announcement of an increase in enrolment last year revives public interest in the attempts of Catholic church officials to keep their children and youth out of Protestant schools. That interest ran high last spring when Bishop James T. G. Hayes of the Cagayan (Misamis) diocese and Bishop James P. McCloskey of Jaro (Iloilo) issued pastoral letters warning their parishioners against Central Philippines college, Silliman university and other schools. La Defensa, Catholic newspaper published in Manila, prominently headlined the story: "Will Refuse Sacraments to Parents of Students at Silliman University; Two More Protestant Schools Fall Under Jaro Bishop's Ban." Bishop Hayes was quoted as objecting to Presbyterian Silliman because "the boys and girls are expected to attend Sunday school and church on each sabbath." His letter contained extracts from the current catalogue: "The Bible is required and occupies an important place in the course of study. . . . The Bible is taught in all grades."

* * *

Ecclesiastical Punishment For Filipino Parents

The nephew of Cardinal Hayes informed parents that their children may study in any public school, in any Catholic school and in any nonsectarian school where religion is not taught. He decreed "that Catholic parents who send their children to Silliman institute (university) or any other Protestant school will be deprived of the benefit of the sacraments" and that all priests in the diocese may "no longer give absolution to those parents" who patronize these educational institutions. Bishop McCloskey's pastoral added to the list of forbidden schools the nurses training school of the union mission hospital in Jaro. He wrote that "these proselyting institutions . . . teach the children to deny one of our most cherished and fundamental doctrines, the real presence of our Lord Jesus Christ in the blessed sacrament of the altar."

* * *

Bishops' Attacks Fruitless

Silliman university, often ranked among the five greatest mission schools in the world, has occupied an important place in the educational scheme of the Philippine islands for three decades. Her graduates live in practically every part of the archipelago and hold positions of trust in the government and in the church. Baptist Central began as a vocational school and still has a good-sized farm and an efficiently managed shop where work students may earn their way. Several of the buildings on the campus have been erected largely by student labor. The school has given attention to regular academic work in recent years and now offers courses in education, engineering, preparatory law, preparatory medicine and theology. Many people have watched with keen interest the effect of the bishops' frontal attack upon these institutions. Central Philippine college has about the same number of students as last year while Silliman's enrolment has increased. Thoughtful Filipinos resent the methods employed by the church representatives in an effort to keep young people away from these schools.

* * *

New Uses for Corpses

Two unique uses for corpses have come to light. A city ordinance prohibits gambling in Manila but exempts those sitting up with the dead. Sometime ago police noticed that the mortality rate in a certain quarter seemed to be unduly high. Over a period of about three weeks they raided 14 homes in an attempt to catch lawbreakers but discovered in each case that the gamblers were sitting up with a corpse. Upon further investigation, they found out that the same corpse was being used in every case.

The second instance occurred on the main highway several miles north of the city. A motorist and his wife coming around a sharp curve in the road ran into an old woman who suddenly stepped out of a nearby hedge. In the twinkling of an eye an angry crowd gathered and threatened to mob the driver. Their gestures with long bolos (knives) were as realistic as any chauffeur in trouble ever cares to see. Fortunately before they had done any harm to this man and his wife, another car came around the curve, the occupants took in the situation, one of them drew a revolver and drove back the mob. They then went to the aid of the injured woman and found her body stone cold. The ruse failed in that particular instance but probably had formerly proved successful. This is not a common practice on our highways or it would not be a newsworthy event. Tourists plan-

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ning to visit us need have no fears in this regard.

* * *

New Pastor for Manila Union Church

Dr. Walter B. Foley, recently of St. Paul's Methodist Episcopal church in Oyster Bay, Long Island, was installed as pastor of the Union church last month. Dr. and Mrs. Foley spent five years as missionaries in India where he was director of Ushagram, an experiment in village education, and editorial secretary of the Calcutta area. Returning to the United States in 1930, the Foleys accepted an assignment to a church in New York state. They transferred to Oyster Bay two years ago and had a good program under way when they received the call to come to Manila.

* * *

World Mission Meet For Far East

Protestant churchmen here feel unusually fortunate because the next world meeting under the auspices of the International Missionary council is to be held so near Manila. Last fall the committee of the council meeting in East Northfield decided to hold the world consultation of 1938 in Kowloon (Hongkong). The Philippines have been allotted ten national and three missionary delegates.

E. K. HIGDON.

Rex Ingram Gets "De Lawd" Role in "Green Pastures"

Rex Ingram, graduate of Northwestern university and one of the few colored men who hold a Phi Beta Kappa key, has been signed by Warner brothers to play "De Lawd" in "Green Pastures." Mr. Ingram starred last year in the play "Stevedore."

Religious Seminaries Vote Jim Crow Investigation

An investigation of segregation in religious schools that are members of the Middle Atlantic interseminary movement was voted at the annual meeting of this group held in New York. The resolution calling for an investigation was sponsored by the Union seminary delegation.

International College Affiliates With University of Beirut

International college, founded at Smyrna, Turkey, in 1891 by Dr. Alexander MacLachlan, since 1926 president emeritus, will affiliate with the American University of Beirut, Syria. Two years ago, owing to increasing difficulties in carrying on significant work under the nationalist government, the trustees decided to terminate instruction in Turkey. Negotiations for the sales of the campus and buildings at Smyrna are under way. The new plans are provisional for five years. The cooperating boards will maintain identity and control of funds. Several of the senior professors may continue their teaching at Beirut. Dr. Case A. Reed will terminate his presidency at the end of his present furlough, having accepted a call to the pastorate of Pilgrim Congregational church, Pomona, Cal.

Dr. J. W. Pickett Named Bishop of Methodist Church in India

Rev. J. Waskom Pickett, missionary of the Methodist Episcopal church in India since 1910, was last month elected a bishop of the church by the Central Conference of Southern Asia. Dr. Pickett is the first American missionary to be elected to this office by the Central conference.

Missionary Institute at Cornell University

Cornell university once again became the mecca for missionaries when the seventh annual Cornell school for missionaries convened on Jan. 21. Three weeks are being devoted to lectures, seminars and field trips under the direction of university professors. Studies include sociology, rural education, nutrition, various branches of agriculture and such other courses as appeal to the special interest of the missionaries. During the final week an opportunity is given to select from the 500 lectures presented during Farm and Home week.

Catholic Laymen Publish Magazine For Social Reconstruction

The inital number of the Christian Front, described as a magazine of social reconstruction, edited and published by members of the Catholic laity, made its appearance this month. The magazine, it is stated, "opposes the use of violent means in any attempt to revise the present social order, or build a new one. Rather it seeks to instill the right spirit by the appeal to reason and good will."

Request Jan. 1 Issue of The Christian Century

Subscribers who still have in hand copies of the Jan. 1, 1936, issue of The Christian Century, will confer a favor upon the office of the "Century" if they will mail such copies as are not needed to the subscription department, The Christian Century, 440 S. Dearborn St., Chicago.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Case of the Missing Man

(Roger Pryor) (Columbia) Unpretentious story of newspaper photographer trying to build a business of his own. His accidental snap of crook leaving scene of robbery brings startling developments. Entertaining little thriller, not exaggerated or overdone.

For A: Fair. For Y: Good. For C: Good thriller.

Escape from Devil's Island

(Victor Jory, Florence Rice) (Columbia) Prison-thriller, quite authentic as picture of life and sufferings in famous penal colony, but the artificial story labors under uneven tempo, clumsy plot, and obvious absurdities in action and motivation.

For A: Hardly. For Y: Not good. For C: No.

Heaven on Earth

(Himmel auf Erden) (German production and cast) Finely acted, hilarious German musical farce, achieving much fun from old situation of married heroine mistaken by rich aunt as wife of another man. No English titles. Understanding of German essential for real enjoyment.

For A: Good of kind. For Y: No interest. For C: No interest.

Hi Gaucho

(John Carroll, Steffi Duna) (RKO) Clumsy telling of slow-moving romance in the Argentine. Fiancé from Spain, gay villain rival, but native-born hero finally wins heroine. Acting mediocre though cast includes Rod La Roque and Montagu Love. Dull melodrama in colorful costumes.

For A: Mediocre. For Y: Perhaps. For C: Little interest.

If You Could Only Cook

(Herbert Marshall, Jean Arthur) (Columbia) Lightsome, pleasing remodeling of poor-girl-rich-man theme, delightfully combining whimsy, humor and suspense. Here heroine and jovial racketeer agreeably involved in deftly acted romance, smoothly directed.

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For A: Pleasing. For Y: Very good. For C: Good.

Mister Hobo

(George Arliss) (G-B) Improbable but interesting story of lovable tramp made bank president by scheming swindlers. His heritage of financial ability enables him to solve crisis and save heroine's happiness, when he resumes tramping. Delightful Arliss role, free of mannerisms.

For A: Very good. For Y: Excellent. For C: Good.

A Night at the Opera

(Marx Brothers) (MGM) Crass, crazy slapstick built on ghastly burlesque of opera. Vacuous hilarity, low comedy without wit, more ridiculous than funny. The Marx still think that raucousness, boorishness, vulgarity and absurdity make "comedy." Abundant guffaws for guffaw-addicts.

For A: Depends on taste. For Y and C: Decidedly not the best.

Suicide Squad

(Norman Foster) (Puritan) Well-intentioned attempt to glorify heroism of a fire-fighting system's rescue squad, used for most dangerous assignments. But stupid story, crude direction, mediocre acting and dull dialogue make the total result painfully amateurish.

For A: Worthless. For Y: Poor. For C: No.

Best Recent Films for Family:

In Old Kentucky	The Littlest Rebel
Three Musketeers	Scrooge
Annie Oakley	I Dream Too Much

Films of Special Interest for Adults:

Marie Chapdelaine	Whipsaw
Sylvia Scarlett	Captain Blood
Man Who Broke the Bank	Magnificent Obsession

BOOKS RECEIVED

Proceedings of the National Conference of Social Work, Montreal, June 1935. University of Chicago Press, $3.00.

The Rolling Years, by Agnes Sligh Turnbull. Macmillan, $2.50.

Interpretations, 1933-1935, by Walter Lippmann. Edited by Allan Nevins. Macmillan, $2.50.

The Movies on Trial, edited by William J. Perlman. Macmillan, $2.50.

Quarried Crystals and Other Poems, by Mary Cummings Eddy. Putnam, $2.00.

Oil Lamps Lifted, by Pearl Dorr Longley. Revell, $1.00.

The Way of a Transgressor, by Negley Farson. Harcourt, $3.00.

Fire of Life, by Henry W. Nevinson. Harcourt, $2.75.

Successful Living, by E. N. Porter Goff. Longmans, $1.75.

The Christ of Experience, by Beatrice Ferguson. Longmans, $2.50.

The Student's Introduction to the Synoptic Gospels, by E. Basil Redlich. Longmans, $3.00.

Worship and Intercession, by Ruth Hardy. Longmans, $1.60.

The Last Puritan, a Memoir in the form of a Novel, by George Santayana. Scribners, $2.75.

Contemporary American Women Poets, edited by Tooni Gordi. Henry Harrison, $3.00.

This was Life, a novel, by James Weber Linn. Bobbs-Merrill, $2.00.

In the Second Year, by Storm Jameson. Macmillan, $2.50.

Concerning Beauty, by Frank Jewett Mether, Jr. Princeton University Press, $3.00.

The Church We Love, by Luther E. Lovejoy. Abingdon, 25 cents.

The Gospel According to John Doe, by Josiah Preston. Author, Claremont, Calif., 15 cents.

The Scientists Experiment with Alcohol, by Aubra Dair Williams and Cora Frances Stoddard. National W.C.T.U., Evanston, Ill., 25 cents.

Youth Without Jobs, by E. C. Worman. Association Press, $1.00.

We Face Calvary and Life, by G. Ray Jordan. Cokesbury, $1.00.

The White Horses of Vienna and other stories, by Kay Boyle. Harcourt, $2.50.

The February issue of the

Christian Century Pulpit

CHARLES CLAYTON MORRISON, Editor

is a special

Brotherhood Number

February 22 and 23 will be observed as Brotherhood days, and this special issue contains several brotherhood sermons.

Here is the list of contents of the February number:

TIMELY SERMONS

HAROLD C. PHILLIPS, First Baptist church, Cleveland, *on* "The Meaning of Tolerance"

TRUMAN B. DOUGLASS, Pilgrim Congregational church, St. Louis, *on* "Am I My Brother's Keeper?"

ALFRED LEE WILSON, Kenwood Community church, Chicago, *on* "Unrecognized Faith"

J. ELLIOT ROSS, Catholic author and lecturer, Charlottesville, Va., *on* "Christianity a Religion of Work"

J. STANLEY DURKEE, Pilgrim Congregational church, Brooklyn, *on* "Of One Blood"

EARL H. THAYER, First Congregational church, Cleveland, *on* "What Is Brotherhood?"

PASTORAL PRAYER

by FREDERICK W. NORWOOD, of City Temple, London.

PREACHER PROBLEMS

HUGH ELMER BROWN, First Congregational church, Evanston, Ill., *on* "What Is Good Preaching?"

EDITORIALS

"The Event of the Month," "The Book of the Month," "A Thought for the Month"

The March issue will be a LENTEN NUMBER, starting off with a sermon by Harry Emerson Fosdick on "Giving the Highest a Hearing."

The April issue will be an EASTER NUMBER, with special sermons by M. H. Lichliter, First Congregational church, Columbus, O., Carl Knudsen, the Church of the Pilgrimage, Plymouth, Mass., and others.

Other contributors to early issues are Ralph W. Sockman, of New York; O. W. S. McCall, of Berkeley, Cal.; Melvin B. Wright, of Philadelphia; William Pierson Merrill, of New York; Herbert Booth Smith, of Los Angeles; W. S. Abernethy, of Washington, D. C.; W. Russell Bowie, of New York; Bruce S. Wright, of Meadville, Pa.; and Alfred Grant Walton, of Brooklyn.

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